APRIL 1949 PRICE 1s. 3d. NET.

The Expository Times

FOUNDED IN 1889 BY
JAMES HASTINGS, D.D.

EDITORS
A. W. HASTINGS, M.A.
Rev. E. HASTINGS, M.A.

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

Contents

PAGE

I. NOTES OF RECENT EXPOSITION—The Nicene Creed—Hamartia—In What Sense are We to View the Death of Jesus as a Sacrifice?—Man's Quest for Significance . . . 169

II. LITERATURE 171

III. THE CHRISTOLOGICAL PROBLEM. By the Reverend JOHN BAKER, B.A., B.D., Batley . 176

IV. IN THE STUDY—
1. Virginibus Puerisque 179
2. The Christian Year 180

V. MAN OR MACHINE? By the Reverend T. TUDOR RHYS, B.A., B.D., Hinckley . . . 186

VI. RECENT FOREIGN THEOLOGY. By Professor H. H. ROWLEY, D.D., Manchester . . 190

VII. CONTRIBUTIONS AND COMMENTS—
πρασιαί and πληρώματα. By the Reverend ERIC F. F. BISHOP, Thabor, Jerusalem . . 192
Bishop Jebb. By the Reverend FREDERICK BUSSBY, M.B.E., M.A., B.D., Bournemouth. . 193
Camels' Feet in the Vulgate Text of Genesis xxiv. 32? By the Reverend EDMUND F. SUTCLIFFE, S.J., Heythorp College, Oxon. 193
Spatial Imagery in New Testament Teaching about the Kingdom of God. By the Reverend W. POWELL, M.A., B.D., West Haddon, Rugby 194
'The Son of Mary' (Mark vi. 3). By the Reverend J. K. RUSSELL, C.M.S. Buwalasi College, Mbale, Uganda. 195

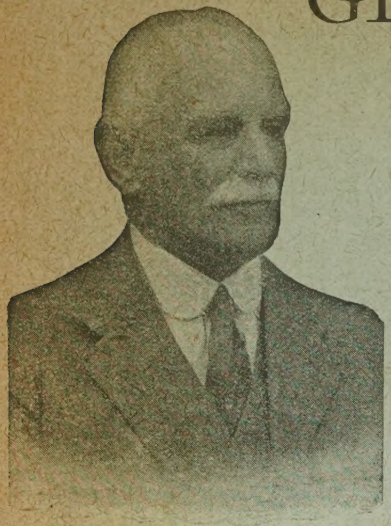
VIII. ENTRE NOUS—The Cross Over Asia—Ilico on 'The Apocrypha'—Kagawa . . . 195

VOLUME LX. No. 7

38 GEORGE ST. : T. & T. CLARK : EDINBURGH
EDITORIAL AND ADVERTISING OFFICES, KING'S GATE, ABERDEEN

An Outstanding Publication

THE SPIRITUAL LEGACY OF GEORGE GOODMAN



By PERCY O. RUOFF

A Handbook of Evangelical Doctrine culled from the writings and personal notes of **Geo. Goodman** interspersed with biographical details, recalling his strong gracious personality and unique mission.

It contains

BIBLE EXPOSITIONS
EXPLANATION of DIFFICULTIES
OUTLINE ADDRESSES
SPARKLING ILLUSTRATIONS
INSTRUCTIVE HINTS
TERSE SAYINGS

A Storehouse of Spiritual Treasure for

PREACHERS
TEACHERS
MISSIONARIES
BIBLE CLASS LEADERS
SUNDAY SCHOOL TEACHERS

10/6 net. *Demy 8vo. Cloth Boards. Frontispiece in Photo Brown. Jacket in Two Colours* By Post 11/

PICKERING & INGLIS LTD. 229 BOTHWELL STREET, GLASGOW, C.2
29 LUDGATE HILL, LONDON, E.C.4 and Branches

The Right Rev. JAMES THEODORE INSKIP, D.D.

BISHOP OF BARKING

A MAN'S JOB

Reminiscences

'A Man's Job—What an excellent title for this volume of Reminiscences. Every kind of reader will find something to interest him.' 'As brother of the late Lord Chief Justice, Lord Caldecote, he was brought into contact with many people both legal and political.'—E. H. BLAKENEY. 12/6 net

THE REV. **WILFRED COUCH** M.A.

ADDRESSES FOR TO-MORROW

Sermons and Addresses for every occasion in the Church Year

This threefold collection will be found a *vade mecum* to clergymen as well as the lay reader. 8/6 net

THE REV. **L. B. ASHBY'S**

"*Plain Man*" Series

PILGRIMAGE OF THE PLAIN MAN - - 8/6 net
FORTY LENT READINGS FOR BUSINESS PEOPLE - - - - - - - - 2/6 net
THE PLAIN MAN LOOKS ROUND - - 8/6 net
ON THE FIRST DAY OF THE WEEK - - 3/6 net
CHRIST AND THE PLAIN MAN - - - 7/6 net
FAMILIAR MATTERS OF TO-DAY - - 2/6 net

SKEFFINGTON & SON LIMITED, 11 Stratford Place, W.1

WHEN WRITING TO ADVERTISERS PLEASE MENTION *THE EXPOSITORY TIMES*

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Dr. Norman Snaith, who has rapidly acquired a reputation through his writings and his broadcasting, has collected and extended certain monthly articles contributed by him to 'The Methodist Recorder' and published them under the title *I Believe In. . . .*[1] He goes through the Nicene Creed (the Creed with which Methodists are most familiar) item by item. But it is not a formal exposition he here offers, whether on historical or systematic lines. Rather is it that under the various clauses of the Creed he takes up points of interest and significance for the general reader. He has been successful in his aim of setting forth the meaning of the Creed in non-theological language. But this is not to say that he has cleared away all difficulties.

Naturally one expects to find a good deal of exegetical matter in a work by a Biblical scholar, and that is the case here. Perhaps the most characteristic instance in the book is in the discussion on the Cross that is given under the Credal clause, 'Crucified also for us under Pontius Pilate.' The question is raised, How does Jesus through His Cross take away our sin? In what sense does He do this?

For one way of explaining it we are asked to go back to 2 Co 5^{21}; 'him who knew no sin he made (to be) sin on our behalf.' This means: Jesus was without sin, but He was made sin on our behalf. But how could Jesus become sin? For the answer we are asked to observe that the Greek word *hamartia* used here and translated 'sin' means literally 'missing the mark'; and that in using it Paul was really thinking of the Hebrew word *chatt'ath*, which also means 'missing the mark.'

Now *chatt'ath* has three distinct meanings. First of all, it means (as already said) 'Missing the mark,' 'error,' and so 'sin' generally in the sense of doing what is wrong. This is the main and usual meaning (as it is also of *hamartia*, the Greek equivalent). Secondly, it means 'punishment,' that is, 'punishment for sin,' as the Hebrews tended to regard both the wrong action and its inevitable consequence as an indivisible whole. Thirdly, it means 'sin-offering'; more specifically, the sin-offering in the ritual of the Second (post-exilic) Temple at Jerusalem.

In the opinion of our writer *hamartia* is to be understood here as conveying this third meaning of *chatt'ath*. Paul would not have said that Jesus was in any sense a sinful man. Believing that the 'flesh' (human nature) is sinful or corrupt, he refrained from saying that Jesus 'was made flesh'; all he had to say was that Jesus was made 'in the likeness of flesh.' We may therefore rule out from this text the first meaning of the three under consideration. But Paul might have said that Jesus suffered on the Cross in consequence of our sins, that He bore our punishment; even as the Servant of Is 53 bore the punishment due to Israel. However, that does not appear to our writer to be the meaning here. And his reason for preferring the third meaning is that it brings out the chief sense in which the death of Jesus on the Cross is to be viewed as a sacrifice.

In what sense in the main are we to view the death of Jesus as a sacrifice? It is in the sense that He surrendered Himself wholly to the will of God. It is in that sense and no other. We are not to think of Jesus on the Cross as a sacrificial gift to God. We must consider the place of the sin-offering. 'The sin-offering never went anywhere near the altar, but was deliberately kept clear of it, symbolically taking away with it the sin of the repentant sinner who brought the offering, taking it away so that it no longer stood between man and God, thus preventing an at-onement.'

It is then in sacrificial terms borrowed from the old Temple liturgy that this text is to be explained. 'Made sin on our behalf' means 'made a sin-offering on our behalf,' and to become a sin-offering does not involve the idea of rendering oneself up on an altar as a gift to God. What happened was that by His sacrificial death, in which He

[1] S.C.M. Press; 6s. net.

surrendered Himself wholly to the Father's will, Christ took away our sin in the sense that it no longer blocks the way between us and God, thus making for us an at-onement with God.

But still the question is hardly answered, How does He do this? This largely is where Is 53 comes in, though the sacrifices of which it speaks are not Temple sacrifices. Through the prophet's conception of the Servant we learn to think of Christ as our 'substitute,' and to think of 'substitution' as the characteristic feature of Christ's death upon the Cross. 'Jesus carries the load which crushes us. He pays the price which bankrupts us. He absorbs the sin which would absorb us.'

'The idea of absorption,' as is said in concluding, 'is much to be preferred to the idea of payment, because people will persist in carrying on the metaphor after it ought to have been dropped. This wooden persistence has been one of the curses of theology. It has been the origin of most heresies. If we did God the honour and ourselves the kindness of remembering that His thoughts are not our thoughts, nor His way our ways, we would realize that no human analogy is adequate and complete in respect of God, and that every human picture of God is valuable only, so to speak, for that particular aspect for which it is valuable.'

Any thoughtful search for the cause and cure of the state of civilization in which 'men, in spite of their gregariousness, are all enemies of one another, where no job is safe, no tradition solid, no belief to be relied upon,' deserves careful consideration. The Christian diagnosis is religious. It finds light and inspiration regarding the duty and dignity and destiny of men in the gospel revelation of man's worth to God. Let him look at another human being and say with Tertullian, 'A man is a thing of price for Christ died for him.' Let him look in upon himself and say, like Paul, with humble astonishment yet with gratitude and ever-burgeoning hope, 'the Son of God, who loved me, and gave himself for me.'

Mr. Lewis WAY, in a searching criticism of modern social and political developments entitled *Man's Quest for Significance*,[1] near the end of his book thinks that 'the recent obsession with economic security might develop in time into a deeper craving for such spiritual security,' and voices a wistful hope for the re-establishment of some institutional religion. But he does not, however, seem to contemplate the basing of this religion on so definite and passionately held a faith. The second part of his book, though meant to be constructive, is indeed vaguer than the first three chapters of analysis. Mr. WAY makes large generalizations that might be challenged by demands for instances in proof, or by the production of facts that seem opposed to them. But it would be wrong to make this a ground for criticism, for it is his deliberate plan to set down these generalizations and stand fire. Right or wrong, they are not reckless, but conclusions come to after much study and reflection, and they deserve and will repay respectful pondering.

[1] Allen and Unwin; 12s. 6d. net.

Is it possible then to give other guidance than the gospel to men in search of a satisfying sense of being of importance in the scheme of things and of personally counting for something? Mr. WAY thinks Adler's 'will to power' is derived too much from the consideration of neurotic personalities, and he substitutes for it this phrase, 'the quest for significance,' as a better description of the fundamental urge in normal average people. What is wrong with modern life is that this desire is thwarted. Work is mechanical and done just for wages, not for God or master or for pride in craftsmanship. It is done in no social context and brings no personal recognition. Getting no sense of significance by doing his job, the worker thus frustrated breaks out in foolish self-assertions and pointless resentments. 'Emancipated, isolated, weakened, collectivized,' he is either convention-bound, or in reaction becomes aggressively anti-social.

So in regard to sex the lack of differentiation in the economic rôles of men and women, the cramping of home life, the taking over of parental responsibilities by the State, have taken away the possibility of finding the personal significance that used to exist in the rich practical co-operation entailed in marriage and family life. The result is either the vain and fevered effort to reach satisfaction in the physical element in sex, or else the treatment of sex as a triviality.

The same kind of frustration of the desire for personal achievement is caused by a society that admires the conventional good mixer, specially successful yet modest, but resents the unique personality, the possibly proud, or shy, or 'difficult' genius. The artist, unappreciated for his originality, has to seek attention by intellectualizing his appeal or by tricks of style.

Such is Mr. WAY's diagnosis. Is the cure, as he seems nostalgically to suggest, that we return to

ancient ways ? His book, written from the psychological rather than the religious angle must raise for Christian readers the question whether the New Testament teaching on conduct is merely illuminated and reinforced, or is positively supplemented by psychological science. Can all that is true in such a study be found explicit or latent in Scripture, or is it part of the work of the Spirit to give guidance in receiving and interpreting truth that is really the discovery of modern times ?

Literature.

THE PASTORALS.

THERE are circumstances and cases when the minister, who is also a scholar, feels inclined to invoke a malediction on all Higher Criticism. The case of the Pastorals, for example. There are passages in these letters that sound to him as authentic as anything the Apostle ever wrote. But he also knows how formidable are the objections which can be levelled at their authenticity as a whole. What is he to do ? May he take a text from the Pastorals and say, ' In these words of St. Paul . . . ' ? Or, in common honesty, must he begin, ' As the pseudonymous editor of these authentic Pauline fragments declares . . . ' ?

On this problem of authorship the scholars divide themselves into three camps : (*a*) those who (like the Roman Catholic Meinertz) accept the full Pauline authorship ; (*b*) those who (like Dibelius) regard the letters as pseudonymous ; and (*c*) those who (like Harrison) regard the letters as amplifications by a Paulinist of a few genuine fragments of Paul.

The latest book on the Pastorals, *The Pastoral Epistles*, by Professor Burton Scott Easton, D.D. (S.C.M. ; 10s. 6d. net), seems to oscillate between the views of Dibelius and Harrison. For Professor Easton, the author of the Pastorals was—' the Pastor,' not Paul, but an ardent admirer. No common forger, however, for behind his pseudonymity lies the modesty which says : ' Whatever I have, I owe to Paul ; let the credit be given to him, not to me.' And yet Dr. Easton allows that there may be embedded in 2 Ti 4 and in Tit 3^{12-15} genuine fragments of St. Paul. The letters were written somewhere between 95 and 105 and in the order : 2 Ti, Tit, 1 Ti. And the Pastor, who had in his eye young pastors (' Timothys ' and ' Tituses '), wrote to warn them against the perils of ' Gnosticism in all its protean forms.'

These are the conclusions reached in an Introduction of 35 pages. The remaining 200 pages include a new translation of the letters, a commentary thereon, and a series of word-studies which make up a sort of miniature ' Kittel's Theological Vocabulary.' There is a minimum of Greek, and the whole is written in clear, crisp English.

We have tested the translation, and find it modern, clean-edged and—save for a few paraphrases—loyal to the original. The commentary, in its general ' feel ' and linguistic emphasis, reminds us of the well-known Lietzmann *Handbuch*, and Professor Easton frankly acknowledges his debt to Dibelius's commentary in that series.

Some of Dr. Easton's judgments are worth quoting. ' Paul was a mystic, and the Pastor was not.' Yet his work, so far from being ' a pale reproduction of Paulinism,' is ' a valiant contribution to the needs of Christianity in the Pastor's day.' The Pastor makes so few references to the Spirit that Dr. Easton calls him ' a virtual ditheist ' (though we suspect that he really means ' binitarian '). His ethics owe much to Hellenism and are ' rules in black and white.' He addresses Christians for whom ' the first exhilaration had passed.' Yet if the Pastor's Christianity was not designed for great saints, he wrote to ' thousands of men and women who were finding in the new faith a life incomparably higher and purer than they had lived in the past.'

Here, then, is first-rate scholarship wedded to a terse and readable style. Not perhaps a volume that will drive the hard-working minister to project a sermon-series on the Pastorals ; nor again a volume that does full justice to some of the unquestionably great passages in the Pastorals ; but a volume which should prove useful to the specialist who wants a summary of the advanced view on the Pastorals, and to the general reader whose critical tastes are not too conservative.

A. M. HUNTER.

HUMANISM AND RELIGION.

In his most recent book, *Makers of Modern Thought* (Lutterworth Press ; 15s. net), the Rev. Gwilym O. Griffith seeks to present to the lay reader an account of certain modern thinkers under whose influence humanism has become dissociated from religion ; whence all our woes. In each case he sketches the life story and gives an outline of the thought—not a comprehensive and critical outline, but one designed to bring out the point that the more man has concentrated upon this world, the more he has fallen under the dominion of a merely secular culture, with consequences drab, menacing, and even dire. But he ends on a note of hope. A new revolt is in the air. There is an insurgent distrust of scientific and rational humanism. There is yearning and effort after a fresh and living synthesis of thought and faith. This, it must be allowed to the author, may be true ; and it is well if it is so.

No doubt Francis Bacon and Descartes (the two thinkers to whom we are first introduced)

still maintain the traditional synthesis of thought and faith. 'God was allowed to be God and man to be man, and their respective kingdoms were recognized.' But 'it was the kingdom of man, romantic and full of promise, that held the imagination.' And in Spinoza (the third thinker) we see man rising to the height both of his independence of revelation and of his moral and spiritual self-sufficiency. We see the same also in Kant (the fourth thinker), though his transcendentalism is far removed from the Spinozan pantheism.

Five other leaders of modern thought are also here presented: Rousseau, Comte, Marx, T. H. Huxley, Freud. They are selected as further illustrating that concentration upon this world which has made for the rejection of the Great Tradition of faith. Rousseau, obsessed with the notion of natural goodness; Comte, with whom anthropocentricism becomes in the end anthropolatry; Marx, who in exalting the kingdom of man robbed man of his real spiritual dignity; T. H. Huxley, whose agnosticism went strangely with his claim of right for the human conscience; and Freud, in whom also the kingdom of man is exalted only to decline, and the proud Baconian dream ends in nightmare—they are all expounded competently, attractively, sometimes graphically, and under the urge of the conviction that when humanism elects to separate itself from religion, thus bifurcating the universe, the world will not only sink, in Whitehead's phrase, into 'the boredom of a drab detail of rational thought' but run the danger of lying at the mercy of callous and brutal exploitation.

W. Fulton.

THE OLD CATHOLICS.

The Rev. C. B. Moss, D.D., has given us a volume of great interest and, one may say, importance, in his *The Old Catholic Movement, Its Origins and History* (S.P.C.K.; 15s. net). The publishers are to be congratulated on and thanked for producing in these times so large and scholarly a work at such a remarkably reasonable price. The author is well qualified to write on the subject. Dr. Moss since his undergraduate days has been keenly interested in it. He came into personal contact with Bishop Prins in Holland in 1931, was present at all the Old Catholic Congresses held since 1925, and was secretary of the Anglican Commission which drew up the basal agreement on intercommunion between the Anglican and the Old Catholic Churches.

He rightly holds that to understand the Old Catholic secessions from Rome one must go pretty far back in history. All the Movements were expressions of dissent from Papalism, as papal claims and pretensions from time to time were put forward, till they culminated in the dogma of papal infallibility at the Vatican Council. He therefore begins with a brief history of papal claims. He shows how unsatisfactory is the Scriptural warrant as adduced by Romanists for the supremacy of the See of Rome, and holds that if that foundation is unreliable the whole imposing superstructure collapses. He then traces the claims through the Middle Ages and briefly shows, as others have done, that if the Isidorian Decretals are forgeries, and Romanist scholars have long admitted that they are such, once again the fabric of Papalism is shaken. Then from the Conciliar Movement he traces the long struggle between Pope and Council which ended with the dogma of papal infallibility. Most of that, of course, is familiar ground, but all that is merely the sketching of the background against which the Old Catholic Movement has to be set if it is to be understood. The tracing of the history of that Movement is the main and original task Dr. Moss has admirably performed. One has to consider Gallicanism, Febronianism, and to some extent Jansenism. One has to pay special attention to Utrecht. Then after the Vatican Council one learns what happened in Germany, Switzerland, and Austria. In each of these regions the organization of the Old Catholics had to be different, mainly because of State enactments. There was no body supreme over all, though all could and did meet by way of conference. The Movement threw up some eccentrics who created problems. As here revealed, the Old Catholic Movement is full of interest, and one can feel only deep gratitude to Dr. Moss for so widely enlarging our knowledge. He is very probably right to remind us that the influence of the Movement is poorly measured by counting heads. Yet one cannot but feel some astonishment that the number of adherents was, and still is, so small. What a difference from the age of the Reformation with the multitudes who followed Luther! Dr. Moss suggests that in the late nineteenth century there was no widespread interest in ecclesiastical questions. Other interests had supplanted or suppressed that.

W. D. Niven.

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS.

The Rev. E. C. Dewick, M.A., B.D., can write with some personal authority on *The Gospel and Other Faiths* (Canterbury Press; 6s. net) as he had opportunity for personal contact with some other faiths when he was Principal of St. Paul's Cathedral College, Calcutta, and filled the same office in St. Andrew's College, Gorakhpur. The writer's aim is limited to a study in the light of Scripture and Church tradition of the fundamental relation between the gospel and the other faiths of mankind with a view to arriving at the principle that should guide the Church in its attitude and policy towards non-Christian religions. This little work, he tells us, is a sort of preliminary to a more technical treatment of 'the Christian attitude to other religions . . . with which he is to deal this winter in his Hulsean Lectures.' Well, this foretaste certainly whets our appetite. After a brief introduction he deals with the Old Testament; the message of Jesus and its relation to other religions; the message and practice of the Apostles; the Tradition of the Church (*a*) before, (*b*) after the Reformation; the Church's present answers to non-Christian religions; the value of

such; and, finally, 'towards a Christian Judgment.' It will be plain from those chapter-headings what the book is not and what it is. It is not a text-book of 'comparative religion.' It is a discussion of the problem of the missionary's attitude towards the faith of the non-Christians he is labouring to win. Is it to be forthright condemnation? Is he to tell them like Barth that their religions are un-faith and rebellion against God? Or is he to try to discover links between their faith and his own, and lead them to see that in Christianity is the complete truth of which they have already some glimmer? The author is in no doubt as to the reality and truth of Christianity's claim to be the final Revelation of God to man. But he is sure of the folly and failure of missionary enterprise which would import all the 'incidentals' of Western Christianity to the East. That makes and keeps Christianity an obviously 'foreign' thing to the Eastern mind. Numerous points of interest emerge both in the author's historical section and in his presentation of the modern problem; and the book by its extensive documentation reveals wide study.

W. D. NIVEN.

THE JOHANNINE EPISTLES.

Few Biblical writings make more exacting demands upon the commentator than the First Epistle of St. John. The profundity of its themes in combination with its repetitiveness and apparent incoherence springing from its author's peculiar 'spiral' mode of thought renders success in this field especially elusive. To its interpretation British scholarship has made large contributions, most notably in Law's brilliant study; but there has long been need of something shorter for the general reader. This lack is now abundantly supplied by the new volume by Mr. C. J. Barker on *The Johannine Epistles* (Lutterworth Press; 5s. net). This is a first-rate book of its kind. First comes a brief introduction on the Author and His Environment and on the Historical Background of the Epistles. The common authorship of the Gospel and all three Epistles by John the Elder is accepted, but the problem is not discussed in much detail, for Mr. Barker is more concerned with what is said than with who said it. It is more important to see the Epistles against the background of the life and thought of Ephesus at the turn of the first century. The commentary on the First Epistle runs to sixty pages, the text of the Revised Version being broken up into fourteen sections. Aridly critical details are eschewed, although a few important variants are noted, and the chief *cruces* are squarely faced. Attention is rightly concentrated upon the theology of the Epistle, and there are frequent devotional and practical applications. The central themes—Word, Life, Light, Love, Righteousness, Truth, Knowledge—are expounded with some fullness, and in a valuable appendix further Scriptural references aid the reader to discover the essential unity of the New Testament teaching. The sections on the smaller Epistles fully justify their inclusion in the Canon. The commentator is in deep sympathy with his author, and shows the same warm pastoral concern. One is especially grateful for those passages which relate the Epistle to the thought and life of the present day, and to the œcumenical and missionary tasks of the Church. This book is an admirable model of what a short commentary should be.

A. D. ALEXANDER.

The British and Foreign Bible Society has entrusted the preparation this year of its popular Report to Miss Mildred Cable and Miss Francesca French, and it bears the title *The Spark and the Flame* (6d.). This choice ensures that the Report will be full of interest and inspiration.

Volumes of sermons are not widely regarded as the most popular form of literature. But one volume just issued will be received and read with great interest and will bring comfort to many who fear that the Church is losing hold and that the pulpit is not what it was as a force in national life. It is *New Voices in the Scottish Pulpit*, edited by the Rev. Alexander Gemmell (James Clarke; 5s. net). Professor Lamont, in a Foreword, expresses what many others will feel, a deep satisfaction that the younger ministers of the Church of Scotland are preaching sermons that are positive in their teaching and interesting and arresting in their presentation of truth. This is all the more significant from the fact that few of the preachers contributing these discourses are well known by name. It is the ordinary pulpit that is represented here and it is a most encouraging thing that the ordinary pulpit is so good.

Few things in the social life of our time impress one more than the spread of an interest in drama. Everywhere dramatic clubs are formed or bodies of somebody's 'Players.' Competitions rivalling the musical ones are held. And the movement is finding its way into the Churches. A book has just been issued, *The Dramatic Expression of Religion*, by the Rev. Eric Parsons, M.A., Ph.D. (Epworth Press; 3s. 6d. net), to foster and guide this movement in the Church. It is intended to be used as a companion to 'The Epworth Series of Pageants and Plays,' but its scope is wider than that. The writer is convinced that dramatic societies will soon become a feature of Church life, and he is anxious that these societies should not be detached from worship but should be integrated with the whole life of the Church. The Oxford Group has acquired a theatre for the propagation of its message. The popular Saturday night theatre of the B.B.C. is reputed to have ten million listeners. It will be well, then, for the Church not to neglect this widespread instrument of teaching. Dr. Parsons in his book has chapters on the origin of drama, a very interesting chapter on the dramatic characters of the Bible, another on the religious drama in history like the miracle and mystery plays, and finally one on present-day

tendencies. This is not a big book, but it is one with a real appreciation of one of the needs of our time and with wise encouragement to the pioneers and adventurers in this still novel endeavour.

Many ministers will remember the Rev. F. W. Boreham, D.D., whose clever essays and sermons were the seed-bed of a good deal of pulpit ministrations. He was a New Zealand minister and his books were widely circulated in this country. Now, after a long interval, his name appears on a volume similar to those we all enjoyed and profited by formerly, *Cliffs of Opal* (Epworth Press; 6s. net). It is the same bright and suggestive and picturesque writing and will prompt, we predict, many bright sermons. I have found Honey !, The Snapped Column, Makeweights, He made as Though, John Ruskin's Text, The Three Jerusalems—these are a few of the titles of the chapters. But, whatever the titles, readers will find freshness and point and true religion in them all.

A book eminently suited for use by women for women, or indeed by men for women, or even men for men, is *Mainly for Women*: Thirty-nine Talks for Women's Meetings, by the Rev. W. J. May (Epworth Press; 5s. net). The comprehensive description just given is justified by a glance at the titles of the talks. How to Learn, Betting, Growing Old, Roses, Feeling Good, Pre-fabricated Houses, Why not Try God ?, and so on to thirty-nine. Even men sometimes 'feel good.' They generally 'grow old.' They often have 'rough luck.' They share most of the experiences dealt with here. But, on the whole, the addresses are directed to woman's needs; and as they are by W. J. May they are good and helpful. By the way, the titles of the Talks suggest a series of addresses to boys and girls. This about exhausts the population.

Any one who wishes to learn how an educated Indian, Mr. B. K. Mallik, of Exeter College, Oxford, views 'the exit of Gandhi' should read his book, *Gandhi—A Prophecy* (Hall; 8s. 6d. net). To him that 'exit' appears as cosmic. It 'was not like any other death in human history, for it inaugurates a new era, that of peace.' Mr. Mallik dedicates his book, which is well written and well produced, 'To the spirit of my ancestry.' Such a book as this suggests how deeply the life and death of Gandhi have affected thoughtful Indians.

There is a widespread feeling that the Church does not discharge its teaching function as it ought. There are many people in the pews who still cling to the prehistoric views on the Bible simply because their pastors and masters have not, for one reason or another, good or bad, taken seriously the duty of telling them what has happened and how the Bible has been liberated from dead tradition and made a book of authority in a new and spiritual sense by the work of criticism and inquiry. To remedy this state of things a group of scholars, largely from the teaching profession, with the Rev. Canon Leonard Hodgson, D.D., Regius Professor of Divinity in the University of Oxford, as their chairman, have issued a small volume on *Teaching the Christian Faith* (Institute of Christian Education; 2s. 6d. net). This pamphlet deals with such matters as: What *is* the Christian Faith ? How are we to teach it ? and when ? We have read it with deep satisfaction and hope it will be widely circulated and that it will prick the consciences of clergy and teachers as well as enlighten their minds.

Heirs Together, by Mr. W. Melville Caper, M.B., B.S., F.R.C.S., M.R.C.O.G., and Mr. H. Morgan Williams, M.B., B.S., F.R.C.S., is a book 'dealing with the Christian approach to the Privileges and Responsibilities of Sex,' by two medical men who are also Christians, and is published by the Inter-Varsity Fellowship at 2s. It is a book to be highly commended, and may well be given to a couple about to marry. It deals with love and friendship between the sexes and their consummation in marriage. It is a sensible, knowledgeable treatment of a very important matter. There are many books on sex in all its aspects, but, on the whole, this may be accepted as one of the best. There are two appendices on the anatomy and physiology of sex.

Learning to Pray with the Church, by the Rev. Verney Johnstone, late Canon of St. Nicholas Cathedral, Newcastle (Longmans; cloth, 4s. 6d., paper, 2s. 6d. net), is the Bishop of London's Lent book. It is meant to promote devotion by the recitation regularly of the Church's Daily Office. The writer's purpose is achieved by some interesting chapters on the Prayer Book, and particularly two chapters on the Daily Office. When this is concluded we have a striking chapter on the material which may be gathered from the Prayer Book for sundry occasions that constantly recur in daily life, such as Family Prayers, times of sickness, times of solitude and strain, and for the stimulus of faith. For a devout Anglican this book will have a profound influence on his devotional life; and so for the deepening of his knowledge of religious truth and his own spiritual growth.

In *The Structure of Caroline Moral Theology* (Longmans; 12s. 6d. net) Mr. H. R. M'Adoo, Ph.D., attempts to answer the double question, Is there a native Anglican moral theology, and, if so, how far is it reformed, and how much does it owe to scholastic influence ? Obviously it is a question that, for its proper answer, involves much diligent research; and this the author has undertaken, presumably in the library of Trinity College, Dublin, thereby introducing the reader to many seventeenth century writers, both well known and little known, of the Anglican communion. We can only indicate his conclusions, adding that they must command the respect due to those of a careful and competent student of Caroline divinity.

They are, that in the Caroline period Anglicanism had a well-defined plan of approach to moral theology, clear-cut principles, and a positive concept of the science as it should be; and further, the Caroline moralists evince complete unity in principles and an equal unity in the purposeful application of them. A chapter on the spiritual life in the English Church before 'the Hanoverian blight' fell on English religion justifies the final contention that the Caroline divines 'painted Christian piety with alternate strokes of moral theology and devotion,' and that the result, in its comprehensiveness and dedicated fervour, its deep devotion at once strongly moral and sweetly spiritual, its sense of eternity, conditioning all our actions in time, is an abiding testimony to the power and worth of Caroline religion.

'A skilled psychologist, an experienced physician, and a very human missionary' is how the author of a very interesting book of missionary adventure, *From Mission Hospital to Concentration Camp*, Mr. Stephen Douglas Sturton, C.B.E., M.A., M.D. (Marshall, Morgan & Scott; 6s. net), is described by a friend. He began as a Baptist and developed into an Anglican largely because the Baptist body was Calvinistic and because his mother had decided leanings towards the Church of England. His own leanings were toward the mission field, a fact which is easily understood when it is noted that there were eleven missionaries in the family. The part of his missionary life dealt with in this book is the Sino-Japanese war of 1937–45, and as we read we soon find ourselves in the hands of one who is not only a deeply experienced Christian, but one who is broad-minded enough to be responsive to all that is good and beautiful in Buddhism, Taoism, and Confucianism, the three religions of the land of his adoption. The story of his medico-religious adventures and experiences is stirring and stimulating and was well worthy of being told.

Five volumes of *The Graded Lesson Course, 1949*, are issued by the Methodist Youth Department (5s. net each). They are on familiar lines which have been made popular and efficient by the Editor, Mr. Ernest Hayes. It is a comfort to think that teachers in our Sunday Schools and youth classes are furnished with such admirable aids. It is hardly possible for a teacher with one of these books in his hand to be dull and uninteresting. The volumes are for Beginners, Primary, Junior, Senior, and Youth stages.

A World of Persons is the title of the Adult School Study Handbook for 1949 (National Adult School Union; 2s. 6d. net). Every aspect of personality is discussed in 'lessons' which are carefully built up, illustrated, and applied. No study group will lack ample material for instruction and for forming judgments of their own with this book in their hands. There are essays on all kinds of general subjects that may express personality, and all the studies lead up to the central things. Much work and much experience have gone to the making of this helpful volume.

The Trial of Jesus Christ (Paternoster Press; 6s. net), by Mr. Frank J. Powell (the second issue of the publishers' 'Second Thoughts Library'), is yet another monographic treatment from a legal standpoint of 'the greatest trial of all time.' Mr. Powell, who is a metropolitan magistrate and a member of the Middle Temple, follows in the steps of such writers as Lord Shaw of Dunfermline and A. Taylor Innes. His book is based on notes of lectures he has given on the subject, and his endeavour is to present to the general reader such an account of the double trial as will enable him to understand why Jesus was rejected by Israel. To this end he seeks to describe 'the state of national opinion in Palestine, the laws by which the Jewish and Roman courts, respectively, were bound and the personal history of the chief characters concerned.' The four chapters of the book deal successively with the Pre-Trial Days, the Hebrew Trial, the Roman Trial, and the Sequel; the fourth and last chapter sketching the story of the years that preceded the fall of Jerusalem in A.D. 70, and adding some observations on the Jewish problem in history and to-day. Mr. Powell reaches the conclusion that the claim of Jesus to be the Messiah and the Son of God was not really investigated by the Jewish Supreme Court, and that in neither the Jewish nor the Roman Court was justice done; the trial issued in a murder. We commend this careful piece of work to our readers' notice.

The Revision of the Psalter: An Essay in Liturgical Reform, by the Rev. Harold Riley (S.P.C.K.; 8s. 6d. net), is mainly of interest to members of the Anglican communion. Mr. Riley has set himself the delicate task of modifying the Prayer Book version of the Psalms in such a way as to make it a more accurate rendering of the original Hebrew, while at the same time keeping so closely to its traditional language and rhythm that the superficial reader will not notice the change. There is justification for this in that the needs of the worshipper in church are not the same as those of the scholar at his desk. Mr. Riley adds additional canticles, like the Song of Hannah, and passages from the Prophets and Ecclesiasticus, in order to enrich the services for Mattins and Evensong. Proper Psalms are suggested for all Sundays. These do not include such controversial passages as the imprecatory Psalms, which would thus be used only for the Daily Offices, in which 'those taking part may be supposed to have some idea of the use' to which they should be put. There are also suggestions for division and regrouping of Psalms so as to improve their order and to make the sections appointed for the various services of more equal length. The book is well indexed—very necessary in a work of this kind—and the translations appear to achieve the aim of the author, who has made important suggestions towards a much needed liturgical reform.

The Christological Problem.

By the Reverend John Baker, B.A., B.D., Batley, Yorkshire.

The ultimate intellectual problem of Christianity lies in the realm of Christology. Fortunately, faith is able to by-pass many of the intellectual difficulties of theology; but where faith is weak, or intellectual honesty in the ascendant, as so often amongst young people, religious growth may be seriously hindered by the seeming irrationality of some points of the Christian creed. It may be possible to reach a working compromise on many essential matters, until we reach the question of Christ's 'two natures'—His Divinity and humanity. At this point there seems to be no likelihood of compromise: here the ranks divide to-day as they have done from the days of the Early Church, into those who emphasize His manhood and those who insist on His Divine consciousness. Both groups include a wide variety of opinions ranging from belief in Christ's normal humanity, through natural birth of human parents, up to the belief in His Divine consciousness from childhood, with full knowledge of all that was to befall Him, and with a nature so unmixed with human frailty that it was above the tension of temptation.

Discussion of this problem naturally centres around its classic expression in the Nicene Creed. That statement may be the most satisfactory so far given, but the fact remains that theology can surely make no real advance in the realm of apologetics until further light is thrown on the true nature of Christ than has been given by the decision of the Council of Nicaea with its formula of 'homoousion.'

Along what lines can advance be made on that historic pronouncement? Let us consider one aspect of this question.

The point at issue is how far Christ could remain Divine, and yet empty Himself of the attributes of His Divinity: how He could relinquish His Divine consciousness (if that were necessary) in becoming man, and yet remain *in any real sense* the same person—the Son of God? It is the difficulty of conceiving how the Divine consciousness can possibly live a life on human terms without ceasing to be Divine that divides Christians. Those who believe in Christ's Divine consciousness and knowledge of His mission will not yield an inch to the arguments of those who contend for the necessity of Christ's merely human consciousness in a real incarnation. On the other hand, is there room to hope that the latter might be persuaded to acknowledge that Christ's consciousness was both Divine and human, if convincing arguments were put forward to show that no violation of the conditions of human life was necessarily made by Christ's possession of Divine as well as human consciousness? I believe that it is here alone that any advance towards unity can at present be made, because this is the direction of modern intellectual development.

It is beyond dispute that some advance is necessary, as we are now defending a statement of our faith which in its most vital issue is not only stated in the language of the fourth century, but, what is far more important, is also couched in conceptions which have quite changed their significance by to-day.

The decisive example of this change of terminology and its underlying conceptions is the word 'nature,' for it is in regard to the 'two natures' of Christ that we find the greatest disagreement. There is urgent need to examine the difference between 'ousia' at the time of the Council of Nicaea, and the term 'nature' to-day. It is needless to remark that 'ousia' does not mean 'nature' but 'essence,' for there is no denying the fact that wherever the word 'ousia' is used it becomes in English usage 'nature,' and this in spite of the great difference between the Greek and modern English meanings of those words. Our conception of 'nature,' when applied to a person, has a more psychological, actively personal meaning than seems to have been implied by 'ousia' long ago. There was a fixedness and rigidity, an exclusiveness about the 'ousia' of every creature or being, which belonged to it alone. A man had the 'ousia' of Man, and God had the 'ousia' of God. Similarly, with lesser creatures, the dog or fish or other animal, each had the 'ousia' appropriate to its kind. It was something fixed and unchangeable.

It followed that Christ, because He was Divine and human, possessed the 'ousia' of both God and man. The two 'ousiai' did not merge (they could not, by the very exclusiveness of the meaning of 'ousia') but existed side by side in Christ. The claims of logic made it necessary for Christ to possess the 'ousia' of both, if He was to be thought of as God and man in any sense intelligible to the mind steeped in Greek metaphysics. Had He not fully possessed the 'ousia' of man, then the reality of the Incarnation would have been unthinkable; had He not possessed the 'ousia' of Divinity, He would not have been different from other men. And 'ousia' was not something that could be laid aside. It was

assumed at birth, but it could not be relinquished without complete change—as in death, or by becoming another creature—such as an angel—and having a totally different ' ousia.' All other changes were not changes of ' ousia ' but of ' morphe.' Here the ' form of a servant,' as used by the Apostle Paul would not have satisfied the architects of the Nicene Creed. That would not pass the test of Greek logic, nor would it satisfy the careful thought or the apologetic needs of the later theologians. If Christ became man in any real sense, then He must have become man in His birth, through which He gained the very ' essence ' of manhood — namely its ' ousia.' And one ' ousia ' had nothing in common with any other ' ousia.' They were mutually exclusive, being thought of not as the possession of a group of qualities (which might be added to, and so made into something greater or different), but as the inmost, distinctive being of human-ness, and Divine-ness.

Thus the Nicene formula merely states a problem beyond which the mental categories of the age *could not advance*. Christ was Divine ; Christ was human. The leaders of the Church knew that they dare not yield on that point. Christ was possessed of the ' ousia ' of both God and man. But as ' ousia ' was exclusive, there was no way by which the fusion of the two in one person could be satisfactorily explained in the thought-terms of the age. That, I believe, is the basic difficulty of Christology, and it has continued until the present day.

The question now is, are we in a position to advance beyond this point ? I believe we are, because we now have thought-forms, mental categories, so much deeper and wider than those of the fourth century, that we can re-define in a significant manner the pronouncements of the Council of Nicaea, according to the intellectual needs of our age.

In the first place, the Nicene statement is right as far as it goes. The men who drew it up were right in insisting on Christ's full Divinity and full humanity. But they did not explain how these two ' natures ' could fuse in one person (hence the Apollinarian and Nestorian heresies, and their many successors). How then can we to-day explain Christ in such a way that He, while being both Divine and human, is yet *one person* in the generally accepted meaning of that word ? How can we resolve the main intellectual difficulty of the doctrine of Nicaea ?

Let us begin with the term ' nature.' Where the ancient theologians used the word ' ousia ' as meaning what is essentially and exclusively human, we use the word *nature* (in the sense of ' human nature ') far more often in a sense which includes not only purely human attributes, but also those which man has in common with animals—his instincts and appetites of the lower order. Human nature is regarded as being only partly emancipated from its lower biological ancestry. In fact, the term human nature as used to-day is a far more comprehensive and exact description of man as a mixture of high and low, spiritual and physical, noble and base, elements. It is a familiar term of very wide content, covering all the limits of human characteristics, from supreme nobility to lowest depravity. This, indeed, bears no comparison with the Greek term ' ousia,' used by the Fathers to denote the nature of man in its essential exclusiveness. Thus, to speak of the ' two natures ' uniting in Christ, is a confusing and misleading conception for the modern man, and it can never convey to him anything of the meaning it held for the Christian Church of the fourth century.

Is there, then, any term that we can use to explain what the Council of Nicaea sought to express by its formula ?

It is noticeable, when we speak of Christ, that we now use the word ' consciousness ' far oftener than the word ' nature.' We speak of Christ's human consciousness or Divine consciousness, and seem to conclude that the essence of the problem lies there. In this, I believe, we have the clue to the understanding of the mystery of the fusion—or co-existence—of the Divine and human in Christ. For us to-day the key word is ' consciousness.'

If, in considering the question of Christ's Divinity and humanity we substitute the terms Divine consciousness and human consciousness for Divine and human nature, I believe that we shall make definite progress in the direction of a new interpretation of the Christological problem, because we shall be moving from the realm of abstractions towards more concrete factors ; from the sphere of intellectual concepts to that of personal truths which are intelligible to people who have had no specialist training in metaphysics or theology. Was the orthodox statement, then, so abstract ? Surely that is the main charge that must be laid against the Greek conceptions of essence and substance, of ' ousia ' and hypostasis, and particularly against the Nicene term homoousion. While the Fathers, doubtless, in their Christian piety had a concrete experience of God and Christ, when it came to safeguarding this faith from all forms of heresy they retreated into the realm of metaphysics, and translated the reality of experience into the bloodless abstractions of philosophy. Divinity was defined in terms of its ' essential attributes,' and—since the Arian controversy made the defence of Christ's Divinity the main issue—it was the definition of Divinity which received the greatest emphasis. Christ was Divine

in that He was ' of the same essence as the Father,' and ' from the inmost being of the Father.'

But what were the attributes that constituted this Divinity ? They were omnipotence, omniscience, infiniteness, omnipresence, infallibility, etc. And what were these but abstractions ? By their very definition they were *beyond human comprehension.* In spite of their apparent positiveness they were essentially negative when subject to careful scrutiny. They made a Divinity, a God, who could not really come within reach of man—a God whose nature could not be revealed, and which could not be translated into human terms. That such an abstraction should co-exist in Christ side by side with a normal human nature must have been beyond the comprehension of any man. It might be stated as a dogma, but it could have no intellectual significance, because it did not in any way interpret an intelligible reality or experience. It was, in fact, an abstraction. It contained no term of reference to experience, or to personality as that was understood.

The question we must raise is whether the conception of Divinity that we get from Christ, and through Him, bears any similarity to this God who is a sum of abstract attributes. It is surely far from being so. Christ never uses an abstract term in His revelation of God. He speaks without exception in personal terms. God is always shown as a Person in a concrete situation : Father, ruler, husbandman, farmer. True, there is more of God than is revealed in Christ, in the sense that man cannot comprehend all that He is. But to speak of God's Divinity in terms of His ' otherness,' or incomprehensibility, is equivalent to deliberately choosing for oneself (or for a Church, when it is done in the name of theology) a cul-de-sac beyond which neither reason nor faith can advance. Theology must concern itself with what is revealed, not with what is concealed, for there are endless possibilities of expanding truth in what is revealed, as succeeding ages observe it from their different angles. And Christ revealed a God who can be known and understood increasingly by succeeding generations. ' I have yet many things to say unto you.' It is time we frankly acknowledged that however valuable the Nicene formula was, it is now a source of intellectual embarrassment to the Christian Church, because the defence of the term homoousion means the defence of categories which are practically meaningless to the modern mind. The Nicene formula seeks to deal with a truth of supreme importance, but in itself it cannot now help us to a deeper understanding of the problem with which it is concerned.

On the other hand, Christ Himself dealt with concrete ideas and factors which are most native to our mental outlook to-day. He speaks in terms of personality, of consciousness, and these are terms we understand better than any others. Christ tells us clearly that God's Divinity is best expressed in personal terms—indeed in the most personal word, Father. Let us not forget that Christ *is* talking of Divinity, of God, when He refers to ' My Heavenly Father.' He is not talking of a human contraction of Divinity, but of what God actually is in Himself, eternally. He is not bringing God *down* to human terms, as one trying to explain the inexplicable ; He finds the word Father satisfactory, as revealing what God is really like. God, as Christ has revealed Him, is not an abstraction, a sum of attributes which exist only in idea, in thought-forms. What right have we to reduce Divinity to that ? If we are to believe Christ we cannot escape the conclusion that real Divinity exists in the personal Love of One who is Himself merciful and powerful, loving and just, forgiving and redeeming.

These factors which Christ reveals as being the ' nature ' of God, in everyday language we call the ' character ' of God—and they are all *personal* factors or characteristics. They are what make up the ' consciousness ' of God, and they are within reach of our understanding because they are personal. Fatherhood, mercy, forgiveness, love, as seen in and expressed by Christ express the Divine consciousness truly. There is little doubt that we have been largely misled in our theology by the false Greek idea of Divinity as an abstraction, a sum of attributes which exist only in idea, whereas real Divinity exists in the diverse expressions of the personal love of One who is Himself all that Christ revealed. But what of the ' infinite,' unknown realms of God's consciousness ? Even those unknown factors, if they are as great as what we already know of God, cannot be other than personal. They cannot be abstract, or they are less than personal, and so less than our present knowledge of God. Omnipotence, for example, is the infinite degree of power, *i.e.*, of *personal* power. It means the supreme power as embodied in the One who is above all—than whom nothing, and no one, is greater. So, omniscience is the supreme degree of awareness of all facts, as possessed by the only Being who could be omniscient—the supreme Person. In fact, whatever else God is, it cannot be greater than may be contained in His Person—in His Divine consciousness. Hence Christ reveals what is essential of God when He reveals His personal character. And the word consciousness is to us the sum of personality's meaning, and as such it is a far truer description of what is Divine than the words ' nature,' or ' essence,' with their abstract philosophical background can be.

It is at this point that we see the importance of

using the word consciousness in connexion with the Divinity of Christ. If man is able to comprehend Christ's revelation of God, then the gap between Divine consciousness and human is not as unbridgeable as had been thought. The striking fact about revelation is not its 'otherness' but its *newness*. It could not have been discovered by man without God's wish to reveal it; but *having been revealed*, it is comprehensible to man. In revelation, God opens a door not to the unknowable (as some appear to think) but to truths He had hitherto chosen to keep from man. And by revealing them He offers them to man for his knowledge and use, if he will accept them. They are truths within man's mental grasp—or rather, they are not beyond the ability of man's whole consciousness to interpret and assimilate, if he will allow the truth to enter. Thus Christ is really sharing with man a part, as it were, of the Divine consciousness. In Him this Divine consciousness is complete—and it *includes* His human consciousness as the greater includes the lesser, as the more mature and more spiritual includes the as yet undeveloped, as the adult includes the child he was.

It would need further elaboration to meet the objection that this standpoint appears to make the difference between Divine and human only a matter of degree. It must now suffice to suggest that although man is able to share so much of what God is, there lies between them the one ineradicable distinction of 'createdness.' Man depends on the will of God for his very existence. Having been created, man shares with God and His Son the personal consciousness which is theirs. Man shares this, however, not by right, or for eternity, but only of God's good pleasure, and only for as long as God wishes man to exist. Man is created and exists by God's will alone. Christ is uncreated, being co-existent with God, and above the limitations under which man, as man, exists, Within this state of existence, however, man shares with Christ and God that consciousness which is theirs, and he is able to grow spiritually to a degree of consciousness which may be truly termed 'blessed'—when he shall be like as his Lord is: still a creature, it is true, yet also an heir and a son, a member of that family which is bound together by the family consciousness of God's own children.

In the Study.

Virginibus Puerisque.

A Coat of Many Colours.

By the Reverend Charles M. Hepburn, B.D., Crieff.

'His coat of many colours that was on him.'—Gn 37^{23}.

Joseph's story is a wonderful story. It's a story of a poor boy who became a Prime Minister. One thing which I'm sure strikes us all is the bit about Joseph's coat of many colours. Pictures on old tombs tell us that such dresses were worn in Palestine and were made by sewing together small pieces of different colours. In India, it seems, they make them still with strips of crimson and purple and so on.

Sometimes I think we in our country would be the better of more colour. On a rainy day it cheers one to see ladies and girls wearing brightly coloured plastic raincoats, and, although we men and boys are somewhat more drab, some of us at least have got, if not coats, anyhow kilts of all kinds of colours. In fact, when one sees them at a Highland Gathering, one feels like saying, 'even Solomon in all his glory was not arrayed like one of these!'

Again that calls back to mind something else, patchwork quilts of many colours, that used to be frequently seen. Some of them had several hundreds of variegated pieces in them. Once there was a famous patchwork quilt. It was made up of odds and ends of coloured cloth stitched together, collected by the waifs and strays of London, who gave it as a token of their gratitude to Lord Shaftesbury, who fought for their cause. Actually 30,000 waifs at that time used to sleep all night out in the streets. Naturally that great and good man was justly proud of it, for it was a more precious gift even than Joseph's gorgeous coat of many colours.

And come to think of it, we'll be seeing soon, if not already, another lovely coat of many colours, when the earth puts on its 'new look' for Spring. Some parts will be carpeted with crocus candles of purple, white, and saffron colours; while again, for example, people lucky enough to be in Holland will find field after field of tulips in a myriad hues. Someone wrote these lines, too, describing earth's summer coat of many colours:

> Lovely are the coloured fields
> Where the earth her beauty yields;
> White the fields where daisies grow,
> Gold the fields where cowslips blow.
> Poppies red, with cornflow'rs blue,
> Make a field of regal hue;
> And the bees are murm'ring over
> Purple fields of scented clover.

And, finally, in a sense we may all wear a coat of many colours, 'robes of righteousness' they are called in the Bible. Because we associate certain

colours with particular virtues. For instance, the scarlet poppies of Flanders fields are the colour for sacrifice. Again, red is commonly connected with something—'my love is like a red, red rose.' While there's white, which stands for purity:

White for purity and truth,
Gold for courage, joy and youth.

So, although you may not be wearing outwardly gorgeous garments, like Joseph's coat of many colours, if you are adorned with virtues like these, you will be clad in beauty in the sight of God.

The Artist and the Picture.

By the Reverend Alfred Webb, B.A., Monkseaton.

'Conformed to the image of his Son.'—Ro 8^{29}.

As you sit in Church on Sunday mornings do you ever think about the people who were responsible for building it? First, some one had an idea that it would be a good thing to have a place where people could meet for worship. Then others got together and talked and planned and gave their gifts of money, some large, some small. Then the builders got busy and the foundations were dug, and the walls arose, and the roof was put on. The inside furnishings were thought about, and everybody who had anything to do with the church determined that nothing could be too good for God's House.

That is what happened when all our great and wonderful cathedrals were built long ago—places of magnificence and wonder that take your breath away when you look at them. It is what happened when this church that you sit in now was built. Only the very best was allowed to go into its building.

In the great old city of Rome you will see some very wonderful churches, some of them built several hundreds of years ago, but there is one new church that is being built now that I want to tell you about. It is not a large church and although it was begun thirteen years ago, it is not yet completed. If you go inside, you will see there an artist painting a picture on the wall. It is one of several that he is busy with, depicting scenes from the life of Jesus—and it will take him several years yet before he completes them all. At his side, and propped against the back of a chair, is another picture of the head of Jesus—it is a copy of one of the great Italian paintings of old time. But here's the wonderful thing. The picture the artist is painting on the wall of the church is not a copy of the Old Master—it is something quite different. If you watch him at work, you will see that ever so often he will stop painting, lay down his brushes, and just gaze at that other picture beside him—gaze at it for half an hour perhaps. Then, he will go back to work again, and although it is not the same face that he is painting, just through looking at that picture he is able to give of his best, to find the exact line, the exact expression, to conform to the image of Jesus that is in his mind.

What a parable for you and me. Whether we are building a church, or a character, there is one way in which we will do our best work, and that is by keeping the picture of Jesus in our minds. The picture we get from reading the Bible, or from what we hear in Church and Sunday School. By so doing, although we shall still be ourselves, we shall be conformed to the image of Jesus, and maybe, who knows, others will be brought, through us, to see Him too?

The Christian Year.

Easter Day.

The Risen Lord.

By the Reverend Principal Charles S. Duthie, B.D., Edinburgh.

'Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God.'—Jn $20^{27.\ 28}$.

'And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him.'—Lk $24^{30.\ 31}$.

'So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.'—Jn 21^{15}.

It is worth while, occasionally, to set a question-mark over a fundamental article of our Christian creed like that of the Resurrection. Since only a faith with a secure foundation is strong enough to survive the shocks and storms that come to us all, it is good to make sure that we have such a foundation against the day of ordeal. Besides, we know how easy it is to grow so accustomed to the Christian message that a particular Christian belief loses its vital sustaining power. We may think we are building upon the right foundation when actually we are building upon something quite different. How stands it, on this Easter Day, with our faith in the Resurrection? Does it provide the inner dynamic of our discipleship? If we abandoned it to-morrow, would all light and hope and power go out of our lives? What grounds have we for clinging to the assurance that the Resurrection, like the Incarnation, is not fable but fact?

When we raise these questions seriously, the sensible and the honest thing is to go back in time to the point at which the Christian faith was born. When we do that, what do we find? 'The first fact in the history of Christendom,' writes C. S. Lewis, 'is a number of people who say they have seen the Resurrection.' Or, to put it more accurately, the first fact is a number of people who have met the Risen Christ. It is possible, of course, that they were mistaken. If they were, then they must have been the victims

of some gigantic hoax contrived for them by a malevolent or cynical God. And, if that be true—if, in other words, the core of the fontal experience of the Church be illusion—then we can never be sure whether in any belief there is a real traffic of our minds with reality. But these men were not mistaken. They speak to us across the centuries with the authentic note of first-hand, personal knowledge. We can hear their first gasp of fear and surprise and wonder as they recognize the Jesus who has come back to them when all hope seems ended. We live with them through the unforgettable days of His new companionship. What is more, the Resurrection is the only thing that will explain the startling advance and the power of endurance and the signal conquests of Christianity from the first century to the present day. Only a living and life-transforming Redeemer could have nerved weak men to brave death rather than give up their faith, or given selfish men a burning concern and compassion for the downtrodden, or provided the inspiration for great art and thought. But while the apostolic testimony and its confirmation in history have decisive importance, the final ground of our certainty lies in the region of our own personal encounter with the living Lord. 'The Lord is risen indeed *and hath appeared unto Simon*' was the first ringing announcement of the stupendous tidings. He has been appearing to men ever since; and those to whom He comes recognize and greet each other as brothers. When we stand upon Resurrection ground we are based upon immovable and enduring rock.

But if the Resurrection is a fact, what does the fact mean? Can it help us to fathom the mystery of life by taking us nearer to the heart of God's purpose? Has it any word of reassurance or of hope to speak to us when the work of a lifetime has been brought to ruin or when evil in the world seems to be in the ascendant or when the last shadows are gathering around us?

If we have eyes to see, the Resurrection is a flash of pure light stabbing into the darkness of our human pilgrimage. It is, first, a light that falls *backward* upon history, enabling us to make out the deep meaning of the life of Jesus. Even while we are reading the story of all that Christ was and did among men, we feel 'Here is something so big, so deep, so utterly good, so Divine that it must go on.' The life that ends upon the Cross cries out for a sequel beyond the Cross. The sequel is the Resurrection, and the Resurrection is God's personal and complete and triumphant vindication of Jesus. It is the Father's great 'Amen' to the costly selflessness and the perfect obedience of the Son. That is why the New Testament writers keep telling us that God raised Him from the dead. Behind the Resurrection stands the God who was in Christ reconciling the world unto Himself. So, when we turn to our Gospels to meet Jesus, we can be sure in touching Him that we are in contact with the eternal grace and truth itself. In Him we have both the standard and the inspiration for Christian living, and to Him therefore we must ever be returning.

Second, it is a light that falls *forward* upon the future, throwing into strong relief the splendours of God's intention for the race. The Resurrection is the first mighty demonstration of God's power to re-create the order which man has marred by his sin. A pervasive feature of that order is death, and, argue as we may, we cannot fully persuade ourselves that it is a natural feature. By His rising again Jesus laid death prostrate and struck a decisive blow in the battle in which the 'last enemy' will finally be destroyed. As we link ourselves with Him through faith we share His victory, finding ourselves able in sorrow to rise to hope and strong to meet our own last ordeal on earth with a quiet trust. It is not given to us to see beyond the end of the journey, nor can we use imagination worthily to picture 'the glory that is to be'; but the radiant and overflowing life of the Risen Son of God bodies forth the pattern which God has planned for us in the beloved community. It is by the Resurrection that we enter into our 'lively hope' of an incorruptible and unfading inheritance.

Finally, the light of the Resurrection is a light that falls *downward* upon the life we now live. The heart of the Easter message is the joyful announcement that the Jesus to whom men turned, in the days of His flesh, for forgiveness and strength and a new hope still visits the soul with His sure promise of renewal. Is it not the brightness of His presence that we need most of all? 'My windows are darkened,' said George Macdonald, 'all save the skylight.' So long as we can look up, we cannot say that our darkness is impenetrable. Think how Christ dispelled the glooms by which some of His men were weighted down when He came to them after His rising again! To Thomas, in a black mood of *doubt*, He gave His torn hands and His pierced side so graciously that the disciple cried out immediately in adoring wonder, 'My Lord and my God!' To the two travellers on the Emmaus Road, stumbling forward in the darkness of a growing *despondency*, He came as the inspiriting companion of the way and made Himself known and loved. To Peter, still wrestling with the dark shame of his *denial*, He put that piercing question which called forth the moving confession that, as Christ and only Christ could know, there was a loyalty and affection in Peter's heart deeper than his betrayal of the Man he loved. 'Lord, thou knowest all things; thou knowest that I love thee.' And Christ, rewarding love with renewed trust, gave the apostle his commission to feed the sheep and the lambs of His flock. In such wise, Christ still comes to those who are His. You and I may yield to doubt or grow despondent or even deny our Lord by our words or by our silences. But the darkness through which we move as a consequence of what we have done may be lighted up by the presence of our Risen Lord. On this Easter Day and on every day of the year He is risen indeed, and because He is risen He may show Himself to you and make your life glad by the wonder of His appearing and abiding.

First Sunday after Easter.

Life's Responsibilities.

By the Reverend John L. Kent, M.A., Glasgow.

'What doest thou here, Elijah?'—1 K 19[9]

What indeed? The superficial answer to the question is easy. He was fleeing for his life. His foes had sworn to kill him, were hot upon his heels, and now, breathless and perspiring, he was cowering in the cave in the hope of eluding them. But there is a deeper answer.

Elijah, by fleeing, had forsaken his duty. On his own testimony, he was the last representative of Jehovah. No one but he was left to defend His cause. Therefore, it was his responsibility to remain at his post and make the last stand for God; but, instead, he had thrown down his weapons and deserted. We may understand his peril, may deeply sympathize with him in his plight, but we are bound in honesty to set it down that he was guilty of grave dereliction of duty. He had failed to honour life's most sacred obligation. That is the deeper answer.

Of course, Elijah did not mean to forsake his God. His heart had been seized by a dark terror which mastered him. He became so intent on saving his life that he did not see the dire implications of his flight. No more do we. Not by deliberate intention do men fail to fulfil life's primary obligations. Their minds and hearts become so obsessed by secondary concerns that they are oblivious to the more vital objectives. In State and Church, as in more personal affairs, we do not shoulder our responsibilities, not through premeditated action, but because we are engrossed in other pursuits. These preoccupations may, on any assessment, be trivial or they may, as in the case of Elijah, be urgent and crucial, it matters not if they blur life's finer issues and prevent the things pertaining to the eternal destinies of men and the soul from claiming our unconditional allegiance.

As with Elijah, so with us, danger easily obscures our vision of fundamental responsibilities. Elijah had been a brave man. How often had he risked everything to be faithful to his prophetic mission! But death's terror had violently gripped his heart, perverted his judgment, and driven him swiftly on his flight. Men will gallantly stand by their convictions and faithfully perform their sacred duty provided they know that the door of final escape is left open; but, if it is closed, if the dissolution of life or the things that are as dear as life stares them stark in the eyes, heart and flesh will faint and fail and they will be guilty of craven desertion. 'The wind is off-shore and the tide is running out,' protested the coastguardsmen called to the rescue of the liner wrecked on a reef. 'Against that wind and tide we cannot get back.' 'Launch the boat,' ordered their commander. 'We have to go out. We don't have to come back.' How hard it is for men to recognize that when the absolute demand of God lays its coercive pressure upon their consciences there is no other appropriate response but the absolute surrender. Danger never exonerates us from our primary obligations.

Or, like Elijah, we run away from sacred duty because we are outnumbered. Forsaken and forlorn, we cannot face up to the consequences of standing alone. We want to feel the warmth of supporting shoulders around us or at least to be within hail of friendly voices, but not to be alone. Dear God, not alone! Give us but one valiant comrade to stand heroically by our side. Yet here is the searching test. Can we be true to the things we most surely believe when we are in a minority of one? If it be the defence of a cause, can we be like Martin Luther and say, 'Here stand I. I can do no other?' Or is it obedience to a spiritual insight? Could we with Albert Schweitzer renounce the things most dear to us, while a chorus of good men's voices shouted 'Fool,' and without a tremor go steadily on our way? The defection or antagonism of our friends can never relieve us of our responsibilities.

Or, we renounce our obligations because, as did Elijah, we become sorry for ourselves. 'I, even I, only am left.' We can hear the pleading accents of self-pity in his words. Nothing so blinds our vision and destroys our nerve as living even for one moment in the cold, grey, overcast mood of self-commiseration. 'Poor me! See what has been laid on me! While others have a good time, enjoy exhilarating companionship and receive the applause of men, I have to endure, without reward or thanks, this intolerable load of responsibility.' Such a thought, courted even for a short time, can disintegrate the character so that we fail before the challenge of our most honourable obligations. However sorrowful our state and dire our plight, it can never discharge us from our sacred duty.

To men thus betrayed, albeit unintentionally, into a denial of their primary responsibilities, God has His word to speak. He takes them to the mouth of the cave where, with Elijah, they see that God is not in the earthquake, the wind, or the fire, but that He is in the still, small voice. He says, in effect, that whether a man will stand the strain of his primary obligations depends on what he believes about the structure of the universe. In what is God to be found? If he thinks that the Divine sanction is in the spectacular, the violent, the apparently annihilating powers of the world, he will succumb to them when they conflict with his sacred duty; but, if he sees in the seemingly helpless, undemonstrative, silent forces the all-commanding and therefore all-prevailing voice of God, he will stand his ground and honour his responsibilities.

It is in this very quality of absoluteness that the authentic accent of the voice of God is heard. A duty is laid upon us and we know that our soul is in peril if we evade it. It is God's doing. A burden is placed upon our shoulders and we simply must carry it. It is God's action. A task is set before us, so all-compelling that we are bound to perform it. It is God's command. In this sense of the unconditional demand God comes to men and

puts behind them the ample and all-conquering forces of His eternal order.

Only the man possessing the discernment and confidence of this faith can be trusted to honour his fundamental obligations. And never were we in greater need of such a faith than to-day. So easily are we impressed or dismayed by demonstrations of earthly power! The future of our civilization, and perhaps of the Church, appears to be at the mercy of those who can command the most formidable array of devastating force. At every fresh display of their strength, every new encroachment of their power, we are tempted to throw up our hands and cry, 'All is lost.' 'They seek my life, to take it away.' Nothing of the kind. That is not the kind of universe we live in. In point of fact, the future is with those who calmly adhere to their Christian convictions and quietly perform their duty as God has given it to them, despite the consequences. More potent than all the physical power conspiring against him is the clear, uncompromising witness of a Mindszenty in Hungary or the modest refusal to forsake his principles of a humble Christian in war-racked China. That is the kind of world we live in, where eternal forces rush to the succour of the man who is not afraid of them which kill the body, but are not able to kill the soul.

We will stand at our post. We will honour our sacred duty.

The sword in the hand and the foot to the race.

More than that, God says. Focus your vision again and see. You are not alone, not the last representative of Jehovah, but only one of seven thousand who have not bowed down to Baal. Look! You are part of a mighty army. Oh, Elijah! Had you stood your ground, your witness might have been the trumpet call that would have rallied a host to your side.

This is the rebuke and reinforcement we all need. For who is not tempted to think that his lot is unique? No one was ever called upon to bear or perform what has been laid on us. We stand in terrifying isolation. So we think. Whereas, the truth is, God has set us in a world where there are millions of men feeling exactly as we feel, with the same Divine compulsion pressing on them and the same necessity of response stirring them.

You remember how John Steinbeck tells us in his *Grapes of Wrath* of the families driven off the land moving out in little companies in search of a new land and new homes. At night each group would camp by the roadside and light its fire. Sometimes it would be joined by another group and then, says Steinbeck, 'My fire became our fire.' The real beginning of the new land had its origin, he declares, in that passing from 'I' to 'We.'

True, we live among men who can be easily persuaded by the soft whisperings of Satan and who, in consequence, will put up a stony indifference or an enfrenzied opposition to the things of the Kingdom of God; but it is also true that we are surrounded by men whose hearts leap to the call of Christ and who are ready to suffer and die for His sake. To the company of these latter we belong. They are ready to join us. Let them see the little fire of our witness burning and they will be with us. The 'I' will become 'We' and that will be the beginning of the new reign of Christ.

Of course, in all this God was doing one thing with Elijah. He was facing him with—himself. The prophet did not require any one to tell him that faith demanded the absolute surrender. He knew it. Nor did he need to be reminded of the multitude that had never bowed the knee to Baal. He had been largely responsible for giving them their allegiance. What he really needed was to look to his own condition. Poor man! See what lately he had endured! The strain of that terrible ordeal on Mount Carmel was enough to exhaust anybody—even Elijah.

Like him, we can be so intent on promoting the cause we represent that we can forget the promotion of the good of our own soul. Charles Kingsley could not be pronounced guilty of a morbid introspection, yet when he was asked what kind of character he disliked most, he immediately replied, 'My own.' In a sense, the whole of our experience is directed to one end. It forces us to realize our inadequacy. 'Our problem,' says Emerson, 'is not primarily to fit a man to face his environment, but . . . to fit him to face himself. A man is impotent to face the onslaughts of the objective world until he has restored harmony within the borders of his soul.'

So many of us are not able to face up to what life is demanding from us because we have not confronted ourselves, never had created within us the harmony that Christ alone can bring. Poor, frightened, fretful souls, we cannot be relied on because we have not measured up the extent of our dependence on God. Let us take our stand beside Elijah.

Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still, small voice of calm!

Then we can step out, composed and resolute, ready for anything.

SECOND SUNDAY AFTER EASTER.

The Pioneer of Life.

BY THE REVEREND VINCENT ROSS, B.D., GLASGOW.

'The boon you asked was a murderer, and you killed the pioneer of Life.'—Ac 3^{15} (Moffatt).

'Great men,' declared Hegel, 'condemn the world to the task of explaining them.' No better example of this truth can be observed than Jesus of Nazareth. For centuries men of all creeds and none have been confronted by His towering greatness and have been compelled to attempt an

explanation. In His own day among His own contemporaries His name was on every lip. Wherever men gathered together at the street corner or in the market-place, or women on their shopping expeditions, the conversation sooner or later made across country to the amazing Nazarene. So it is to this very day. We are condemned to the task of explaining Him.

Right here our real difficulty begins and we find ourselves stammering, as Luther reminds us, in half words and quarter words. We heap up our highest tributes, our most sparkling superlatives—but the unparalleled majesty of the Man beggars them all—He exhausts our superlatives. The words that could explain the genius of Jesus have not yet been minted.

The first friends of Jesus tried to explain His fascination and wonder to their own generation. These men stood in a great tradition, looking back upon a storied past, rich in massive, scintillating personalities—great prophets, priests, kings and great teachers and leaders. These titles they borrowed and thrust Jesus before the people as Prophet, Teacher, Priest, Lord, Messiah, Saviour, King—but at the end Jesus was always breaking through their language and escaping, always more unspeakably marvellous than their words could convey. Thus it was that the early disciples were ever looking for new words to express yet another facet of their peerless Lord. In his famous sermon to the people of Jerusalem after the Crucifixion, Peter found just such a word. The Man, he cried, the Man you consigned to the gallows, preferring to Him a common murderer, was the—the Archagos of Life. Peter had coined a new word for the Christian vocabulary—a word which meant 'One who goes ahead' which Moffatt finely translates as 'pioneer.'

In this modern age the pioneer is the object of popular adulation. We admire the spirit of the man who is prepared to turn his life into a glorious adventure and risk all for a high vision. In spite, however, of the fact that the story of the pioneers in any great branch of civilization provides a thrilling epic, you or I may not be particularly interested in the pioneers of science or exploration or poetic theory or economics. But the man who is uninterested in the Pioneer of life is—a fool. For one thing all of us have in common is a life which we must expand, and Jesus the Pioneer is indispensably relevant to us there. Before the time of the Nazarene there were other great souls who tried to explore the uncharted regions of living. The Greek philosophers, for example, were pioneers in this realm as also were the Hebrew prophets. The Greeks started with man and worked at the problem from that angle. What kind of creature is man? How can he find happiness? If in a given situation he acts selfishly what reaction is there within? If in the same context he acts magnanimously how then does he feel? Happy or miserable? Thus empirically the Greek thinker built up his philosophy of life which summed up was: Do right and you will find happiness.

The Hebrew prophet, on the contrary, started at the other pole, not with man's experience, but with God. What kind of God have we in high Heaven? For that will condition the behaviour He seeks from His creatures on earth. And these inspired souls declared that God was a God of Truth, Justice, Goodness and Mercy, and to please Him a man must do justly, and love mercy and walk humbly with his God. Two great schools of pioneers, therefore, agreed that if men were able to live to the full they must pursue the right.

In spite of such noble pioneering men found that the evil within was still untamed. Shaw may pour scorn on the inveterate crookedness of Paul's thinking, but the Master's great disciple is as clear as a noon-day sky when he speaks of his own experience. Here was a man skilled in the thinking of the Greeks and familiar with every teaching of the Prophets, and yet for him the need of a pioneer was clamant. When Paul tells us that the good which he admired he was too feeble to practise, and the evil against which his best nature instinctively revolted compelled him to its obedience any one of us who has known the relentless moral struggle within has a sense of fellow-feeling. Like Paul we have loved the good with our minds and have been dominated by the evil in our actions. Like Paul we have cried out, 'O wretched man that I am! who shall deliver me?'

> Ah for a man to arise in me,
> That the man I am may cease to be!

Only One can help us there—Jesus the Pioneer who pushes back the horizons and enlarges the possible area of a man's life.

1. *He enlarges the sphere of living.* Before Jesus' day men lived a parochial, limited, earth-bound existence. They took a low view of their own life. Scrutinize the Commandments. What was the reward of diligent observance? This, 'that thy days in the land of the living be long.' *Terra firma* was the home of mankind, and beyond that only a nether region of shadowy, faded existence. As one ancient Psalmist cried out, 'Can the grave praise thee?' Six feet of earth and that is the end of real life. Into this situation came Jesus. You men, He said, are wrong about yourselves—you are far greater than you imagine, immortal personalities, sons of the living God, who are being educated in the school of this world in the making of your souls. Believe Jesus and you have a new focal point and centre of living in God, a new dignity of soul, a new spaciousness of outlook. We live in a friendly universe; we come from God who is our Home.

2. *Jesus increases the quality of living.* Before Jesus' day man's chief problem was, and in this glandular-transfusion age still is, to add years to his life. You men, said Jesus, are working at the wrong thing. Your problem is not how to add years to your life, but how to add life to your years. You don't live in figures on a dial, in the length of your years, in matters of quantity. You live in the quality and texture of your experience, in the richness of your soul.

William James likens man in the universe to a

dog in the drawing-room. All around the dog is a world of human experiences which it is unable to understand or reproduce. So, declares the brilliant psychologist, beyond the experience of the average man is a world of higher experience to which he is a stranger.

Centuries before James Jesus spoke about that world and came to earth to open it up for the sons of God. I am come, said the Master, that you may not have this tawdry, ordinary thing which people call life, but real life, life to the full. When Jesus gives to a man eternal life it is not a gratuity at the end of his days—it is a quality of life he enjoys now and forever. Jesus thus pioneers our life by enhancing its quality.

3. *Jesus intensifies the sacrifice of living.* In an era of self-expression we moderns dropped the word sacrifice from our vocabulary. For Jesus it always has been at the centre of living. If you wish to enter into Life, said Jesus again and again, then be ready to fling your life away and count it as nothing. Jesus calls His men to be pioneers, to explore the great tracts of uncharted country. Somewhere or other this involves a Cross. People used to sing: 'As Christ reclined upon His Cross.' That is a stupid, dangerous, ridiculous sentiment set down probably at the dictate of metre. You don't recline upon a cross; you sweat blood upon a cross; you agonize upon a cross; you die upon a cross. If any man, said Jesus, will be My disciple, let him take up his cross and follow Me. On these terms Christ offers us fullness of life. It isn't hard to avoid the challenge of Christ. But do so, and your life will be something meaner than God intended it to be. On the other hand let a man invite Christ to pioneer in his life and He will lead him to that place where true joys are to be found.

O Cross that liftest up my head,
I dare not ask to fly from Thee:
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

THIRD SUNDAY AFTER EASTER.

The Atom Bomb.

BY THE REVEREND R. W. STEWART, B.D., B.Sc., GLASGOW.

'Can ye not discern the signs of the times?'—Mt 16^3.

What Jesus says here is that it does not take a specially wise or clever man to discern the signs of the times, for they are plain to any one who gives honest attention. There is no difficulty about the signs of the weather. A red sky at evening means a fair morrow, a lowering morning presages a storm. It should be as easy to interpret the signs of the times.

One sign of our times is the atom bomb. It marks the climax of scientific achievement. It opens up a new range of possibilities. It is so tremendous a discovery that it must affect all speculation. Yet no particular cleverness is needed to point out certain things that this sign means for religion.

1. First, the atom bomb has blown to bits optimistic belief in human progress.

At the beginning of this century men looked forward with much confidence and hope. There had been a long period of peace. No one felt much fear of any big war. Britain was supreme on the ocean, and her policy was peace and free trade. Industry and commerce were expanding. In politics a great Liberal victory was leading to many social reforms. Christian missions were extending in every continent. Men believed in the growing success of civilization and its efforts to uplift the poor and ignorant, to conquer disease, to spread freedom everywhere. Young people reared in our anxious and uncertain days can hardly imagine how secure and hopeful their grandfathers felt then, when there was this widespread assumption that the increasing mastery over Nature was leading to ease and abundance and a higher standard of living, and that mankind was on the march toward some sort of a millennium.

And now, as the supreme achievement of this civilization there comes the atom bomb. It is the result of profoundest theory and most subtle experiment, followed by industrial collaboration on a colossal scale. It is the crowning accomplishment of organized society. And its first use is for wholesale destruction. It has opened the way not to the millennium but to the utter wreckage of civilization and the suicide of the human race.

Where now is the belief in the certainty of human progress? It is plain that no ground exists for easy optimism about the future. Man is in possession of powers that he is not morally fit to control.

Of course hope remains. But not man's hope in himself. The atom bomb has blown to bits every basis for an optimistic belief in some kind of automatic upward evolution of humanity by its own innate capacities. Yet men may still turn to God in repentance, in acknowledgment of their need of rescue, in new obedience. The one and only hope that remains is in the gospel.

2. The atom bomb, or rather the whole body of speculation and research behind it, brings to an end the worship of Nature. The contemplation of Nature has filled men with a sense of wonder that tended to become reverence and a kind of religion. The majesty and beauty and mystery of Nature have suggested that increasing knowledge of the universe and more intimate acquaintance with its marvels might bring comprehension of the meaning and destiny of human life. Looking at Nature men have been able to regard the world as no prison-house but a gateway to the infinite.

But modern science cuts the sense of mystery out of Nature. Mathematics throws aside the idea of an infinite universe and says the universe has a certain measurable size. What then is its edge or is outside of it? These, it is said, are unreal questions that cannot be either asked or answered, just as one cannot try to think which is the middle point of a ring.

And in this sizeable universe there are no unearthly forces. The very energy of the sun comes from the disintegration in the pressure of the solar cauldron of the carbon and nitrogen and hydrogen, familiar as the basis of terrestrial life.

Nor is the date and manner of its creation uncertain. The universe began some three thousand million years ago in the atomic explosion of a huge compressed globule of atoms. Thus, in principle, no mystery is contained in Nature. The size and age and motive power of the universe have been taped.

No doubt the question is left why or how that primal ball of atoms came to be there, but that is just a conundrum with no conceivable answer.

So for modern man Nature is no avenue toward the infinite. The search into the abyss of space and time no longer staggers the imagination. It just leads to the neat conclusion that we are in a box of calculable size and age and that there is nothing more that can be known.

Therefore, regarded as a way to the understanding and interpretation of life science has dug its own grave. The highest achievement of research is to clinch the proof and drive home the impression that science is essentially shallow. For the account it gives of the universe yields no clue to the estimation of the spiritual qualities which are the most certain realities of experience. About truth and honour and love, about values that are infinite and virtues that have no price, Nature has nothing to say. These things have their source in God. They are the whisper of His spirit. It is not Nature but the Creator of heaven as well as earth who compels reverence.

> My soul, there is a country
> Afar beyond the stars,

and

> One who never changes
> Thy God, thy Life, thy Cure.

3. The atom bomb is also a sign of the total impermanence of terrestrial existence.

Tags of poetry about the vanity of life in every language suggest that such a sign is superfluous. The cheerful contentment with which Communists plan and work for a purely mundane future shows that it was never more needed. Anyhow, the shock of the atomic bomb does serve to awaken every man to the fact that no indefinite future is open within history either to himself or to his race.

Partly the shock comes by the revelation of the instability of the substance of which the world is built. The elements, of which Peter wrote as destined to melt with fervent heat, are seen exploding in total disintegration.

Partly the shock is in the knowledge of the instantaneous blasting of tens of thousands of people. True, mortals are always dying, one or two every second, one or two hundred thousands a day, and many just as suddenly, or by diseases entailing suffering just as ghastly as came to victims of the blast. On cool reflection that mass destruction may be regarded as no more impressive than the unceasing scattered ravages of death. But all the same it is in fact more impressive.

Thus the atom bomb is a sign to this generation. In the glare of Hiroshima man cannot but see the instability of all material foundations and the inevitable fact of death. This means that there can be no importance in a religion that is merely a way of life on this earth. To have any bearing on our situation religion must speak of immortality. It must have an eschatology, an apocalyptic, a promise that the path it invites a man to tread is the ' way everlasting.'

Pictures like Bunyan's of the City of Destruction, and Bible words about a new heaven and a new earth are not out of date. But when any one asks himself if he is worthy to enter the perfect and eternal kingdom of God or has any hope to do so, his conscience tells him ' No.' Therefore the only religion that meets his case is one that speaks of hope for the unworthy and forgiveness for sinners. For mankind ' so desirous of heaven yet so near to earth ' there is no peace except in the gospel of God's mercy.

> My hope is built on nothing less
> Than Jesus' blood and righteousness.
>
> On Christ, the solid rock, I stand ;
> All other ground is sinking sand.

Man or Machine?

Looking Back Upon the Future.

By the Reverend T. Tudor Rhys, B.A., B.D., Hinckley.

Looking back upon the future is not such an unnatural operation as one might at first suppose. It can be done quite comfortably by taking a peep into some of the great utopias of literature. There one can watch the working out of many of the tensions with which we are so familiar to-day. There is, for instance, the tension between the Man and the Machine. Man is developing more and more power ; but is he, at the same time and at the same rate, acquiring the power to use power ? Men have the power to awaken powers that are beyond men's power to control. One of those powers is mechanical power. In what ways have men met the challenge of mechanical power ?

In a tour of the utopias one finds that the situation has been met in three ways: (1) By Refusal—Samuel Butler's *Erewhon* [1872]; (2) By Control—Francis Bacon's *New Atlantis* [1626]; (3) By Acceptance—Lord Lytton's *The Coming Race* [1871].

(1) *The Way of Refusal—Butler's 'Erewhon.'* Erewhon, or the new world 'over the range,' was discovered by a young Englishman named Higgs who had set out from New Zealand to look for fresh ground for sheep grazing. After many escapes, and having survived the ordeal of the Singing Statues, he reached the land of Erewhon, or Nowhere backwards. He soon discovered that if there was one thing that the inhabitants of Erewhon hated and feared, that thing was machinery. Indeed, when the Erewhonians caught sight of his watch 'they gave signs of very grave displeasure.' But when the Magistrate saw the watch there came over his face a 'look of horror and dismay.'

There was good reason for that dread of the machine. About five hundred years before the Englishman's arrival in Erewhon a revolution had broken out which ended in the wholesale destruction of machinery and of all mechanical inventions. This is what happened. The mechanical side of life had developed to such a high pitch of perfection that the people came to believe that, just as there are parasites both inside the human body and outside, so the time was coming when man himself would be nothing better than a parasite upon the machine—'an affectionate machine-tickling aphid.' Things came to a head by the publication of an epoch-making book, *The Book of the Machines*. In this book the learned professor pointed out the startling fact that in the process of evolution machines were developing much more quickly than men were doing. What is more—there is a point at which you cannot tell where mechanism ends and consciousness begins! 'Who can draw the line?' cries this startling book. 'Who can draw any line?' 'The machines are gaining ground! Down with the machines before it is too late!' That is what happened. That was the Crisis of Civilization as seen from a peep into the Erewhonian paradise. So the machines were destroyed. All that remained of them by the time Mr. Higgs arrived there were some odds and ends—a piston, a broken fly-wheel, part of a crank in the town museum. And Mr. Higgs' watch was duly added to the collection.

The fear of the Machine still persists. In one of his *Note Books* Samuel Butler himself says: 'A man who had become possessed of a communication from some other planet knew that it wanted to open up further communication, destroyed it as being likely to do us more harm than good.' Was he right or wrong? Alfred Russel Wallace (1823–1913) said: 'If ever I were to discover the secret of atomic energy I would carry the secret with me to the grave.' Was he right or wrong? That, then, is one way of meeting the challenge of the Machine, the Erewhonian way, by Refusal. In fear of the Machine they scrapped all their mechanical inventions and went back to where they were when their industrial age began. The fear of the Machine is very real to-day. A psychologist was recently (1947) invited to visit a factory in Yorkshire where the management was having difficulty not only in attracting new workers but in retaining those it already had. The psychologist met many of the girls at the hostel where they lived and examined their complaints. They were not dissatisfied with their wages, what troubled them was the fear lest they, the workers, should lose their own identity and become mere extensions of the machines. That is very interesting because, by definition, a machine is an extension of the man. 'Machines are nothing but extra-corporeal limbs' (*Erewhon*). The real purpose of a machine is to set the man free to do other, and, no doubt, higher work. Machines release human energies for work which cannot be done by machinery. Take the job of living, for instance. The work of keeping alive is complicated, difficult, and arduous. If we had to attend consciously to every detail we should be like that centipede who had a nervous breakdown as soon as he stopped to think out which foot to move next. Fortunately Providence has supplied us with 'two self-regulating machines which are models of their kind.' The twin engines, the heart and the lungs, see to the complicated business of the circulation of the blood and breathing without our having to attend to the matter at all. The whole work is carried out unconsciously and automatically. I am told that Nature has so arranged matters that ninety per cent. of its functions are performed automatically in the way just described, leaving the remaining ten per cent. reserved for higher things. Suppose mechanism or automatism were to encroach upon that remaining preserve? Suppose the Machine were to invade that sacred ten per cent.? Suppose a man or a civilization were to become for some reason or other one hundred per cent. mechanized? Perhaps that can never happen literally but things are tending that way to-day. Civilizations are tending that way. A community has been defined as a relation between persons, while an organization is a connexion between things. The trouble begins when a people are changed from being a community into being an organization, an aggregate of things, a machine. That is the warning of Butler's strange book: the Erewhonian nightmare

might descend upon the whole human race. That is one of the main causes of the breakdown of civilizations, over-mechanization. It happened to the Sparta of Lycurgus, to the Germany of Hitler, and to the Japan of the co-prosperity regime.

A similar danger threatens the mechanization of individuals. Take the present tendency of experts to classify, grade, and even to number school children in reference to their ability and prospects. When that sort of thing is overdone it becomes a menace—for two reasons. First, because of the tremendous power of self-suggestion. Experts, on the evidence of a child's graded number when he is, say, ten years old, profess to foretell what that child's performance will be when he is sixteen. If the verdict is unfavourable one can well imagine what the consequences would be if anything of the kind were revealed to a sensitive child or even to his parents. The law of auto-suggestion would see to that. Another thing. Suppose a generation of children were treated like a herd of cattle and graded, what malleable material in the power of the next Dictatorship! The mechanization of human beings, their treatment as cogs in a machine or units in a system is simply to deliver them as helpless victims for any future autocratic government to do with them as it might think fit.

(2) *The Way of Control—Bacon's 'New Atlantis.'* Francis Bacon's answer to the question What's wrong with the world? would be that, in their endeavour to improve the world, people do not know where to begin. The ant, he says, does know where to begin. The ant starts with facts, with things, with particulars. The ant collects things and arranges them in a pattern. But that is all. The spider, on the other hand, begins at the opposite end, not with facts but with fancies. The spider, that is to say, spins his webs all out of his own inner consciousness. But that is all. Now the bee! The bee collects, but the bee creates as well, the hive. The bee forages, but she fashions as well, the honeycomb. The bee gathers, but she produces too, the honey. Imitate the bee, says Bacon. Start with facts, arrange them, discover the causes of things and then work up to general principles. That is the famous method of Induction.

Towards the end of his life Francis Bacon put all this into the form of a 'fable,' as he calls it, a parable, the 'New Atlantis.' This ideal commonwealth was situated on an island called Bensalem, lying between America and China and Japan. The first thing that strikes one on reading the *New Atlantis* to-day is the use of the modern technique called the Iron Curtain. The island is cut off from the rest of the world and everything is done to preserve secrecy. But—and this is where the 'ants' come in, or, rather, go out—once every twelve years, from behind the Iron Curtain, two expeditions are sent out into foreign countries to collect facts, to gather information, to forage for any new discovery or invention, and to bring back specimens and reports to the Headquarters behind the Iron Curtain on the island. Meanwhile, what is going on behind the scenes on the island itself? The Island, behind the Curtain, is a regular hive of industry. The whole scene is dominated by a vast institution called Salomon's House. It is a blend of the Royal Society, the Zoo, the British Museum, Kew Gardens, the B.I.F., and so on. It is a centre for scientific experiments on a large scale, and there are anticipations of the modern telephone, telegraph, aeroplane, submarine, and perpetual motion machines. And it all stands for the conviction that it is through the growth of science and the application of scientific principles to daily life that the relief of man's estate will come. In a word, it stands for control through applied science.

This ideal commonwealth is governed by a board of experts, while all the reins of government are in the hands of one individual, the Head of the scientific institute.

Now, all this is very interesting to us to-day. The distinguishing mark of our present civilization, what makes our civilization different from all others that have ever been is, in the words of Dr. Arnold Toynbee, 'our uncanny genius for Technology.' If you consult a modern work like Karl Mannheim's *Diagnosis of Our Time*, you will find it stated on the very first pages that the price we have to pay for all our modern techniques, such as telegraph, telephone, railways, aircraft, bombs, and so on, is that we have to be governed by a minority of experts. That means centralization, dictatorship. In other words: it is the human intellect that is in control of this mechanized civilization of ours. What, then, are the consequences of that? When the intellect is in control, when 'things are in the saddle and ride mankind,' the tendency is to regard all power in terms of material power, to act on the principle that might is right. That, of course, is the mechanical principle. That is the Law of the Machine.

The intellect can be trusted to supply the parts, but the intellect alone cannot be trusted to guide the whole. Each separate substance may be a blessing and is a 'gift of God.' Each ingredient by itself is very good. Put them all together, assemble them as one whole, use what results in a certain way and you have a Bomb. The intellect may use good things for bad purposes, may turn blessings into curses. That is the danger. What is the most dangerous part of a car? The driver! Especially if he is the wrong sort, if he is not

suitable for the job. The danger to-day is that human civilization has put the wrong driver at the wheel. The intellect needs to be replaced by the moral conscience of mankind. The peril to-day is that things are in the saddle and ride mankind. The source of danger to-day is the rudderless intellect, mechanical power without moral principle, speed and drive without a sense of direction. It is the old, old story. Peace on earth? Yes, but the very minimum condition is that it can only come among men of goodwill.

(3) *The Way of Acceptance—Lytton's 'The Coming Race.'* This underground Utopia was discovered by a man who was looking for something else. An American engineer, in exploring the vaults and galleries of a mine, met with an accident and found himself in a wonderful subterranean world. Ages ago, it appears, there had been a devastating flood so that a great part of the world's population at that time found themselves buried in the interior of the earth, in a sunless world. They made themselves at home and, in the course of time, they surpassed those of us who live on the earth's surface in many of the inventions and amenities of life. But it was a slow and painful process. These underground people passed through 'an age of envy and hate, of fierce passions, of constant changes, more or less violent, of strife between classes, of war between state and state.'

Then, at last, it happened. The Crisis. The whole of that underground world found itself at the cross-roads. And what brought about the crisis was a scientific discovery, the discovery of Vril. Vril corresponds to what we would call to-day the splitting of the atom. Vril was the 'inner essence of matter.' It was what the alchemists had been dreaming of for ages. At last it had come! So deadly was its power that two armies, each supplied with Vril could, in one flash, annihilate the other. A child, armed with a stick of Vril, could wipe out a whole town. It was civilization at the cross-roads. 'Differently applied, Vril could replenish or invigorate life, heal and preserve, cure diseases and soothe and influence the mind.' Either—or? Which was it to be? Our very question to-day.

This is what happened. It appears that women, because of their more delicately poised nervous constitution, had greater power of control over these Vril wands. One day, in a fit of anger, a wife killed her husband just by pointing her Vril wand at him. Thereupon, the entire male population emigrated. Only the women were left, and they held a meeting. They made a solemn vow that never, at any time, in any circumstances, would they use Vril again for any selfish purpose. That vow was kept. Vril was not destroyed as in *Erewhon*, it was not nationalized. It was not even commercialized. Neither was it handed over to a National Vril Board of Experts as in *New Atlantis*. It was just accepted and shared. The greatest things in history are the simple things, and it was just the simple thing that happened.

Incidentally, one serious problem solved itself. Sooner or later, in every Utopia, one question comes up: Who is to do the dirty work? Here, among the Coming Race, the 'dirty work,' the heavy work, was done, thanks to Vril, by the children! They only had to learn how to manipulate the Vril wands. Thus the children could control the robots who lined the walls 'at your service.' The entire population of that subterranean paradise learned to wield the greatest power in the world—the power to use power. And they did it by the exercise of the higher kind of Communism, not of property or of persons, but of reason and commonsense.

We end with two hints and a warning. In the ushering in of this ideal commonwealth, in the passage of the Coming Race from a world of war to a world of peace, the decisive step was taken by the women. One remembers those vibrant words which bring to a close the Communist Manifesto of 1848, 'Workers of all lands, unite!' Is it possible that once more in history that great phrase will play its part—with the difference of one word: 'Women of the world, unite!'?

It is my impression that world peace was not forced upon the Coming Race by any act of compulsion. It seems not to have come at the end of any long series of negotiations or legislation. It came, if I remember rightly, when they were looking for something else. And perhaps that is how the better world will come. It will come, as happiness is said to come, by a side wind.

And there is the note of warning. From time to time I have spent many an entertaining hour in the company of these fascinating people, the Coming Race. It is a great relief to have a glimpse of a land, even though that land may only be one of make-believe, which has been delivered from the terror of the atom bomb. But, to tell the truth, I should not like to live there. It would bore me stiff.

There are two ways of being destroyed. You can be destroyed by being blown up, or you can be destroyed by being sat on. It is my belief that the Coming Race, in avoiding the former, succumbed to the latter. That is to say, the real danger of atomic energy is that it may suddenly plunge us, before we are morally prepared for it, into a world of unlimited leisure and prosperity, into a world in which a man can get all he wants by pressing a button. Indeed, there are writers to-day who are already looking forward to that blessed time with gusto. In his book, *World*

Without Faith, Mr. John Beevers says: 'With the help of the machine man is going to have time enough and power enough to hunt for his own heaven on earth without worrying about the supernatural one.' The Bible, however, has foreseen all that. The Psalmist has anticipated the ultimate aim of the scientific utopia: 'I have seen an end of all perfection.' What is that? Ennui, boredom, the hell of the fed-up.

There are, I have said, two ways of being destroyed. You can be destroyed by being blown up, and the symbol of that is the Bomb; or you can be destroyed by being sat on, and the symbol of that is the Button. Are these the only two possibilities which confront our world to-day? The only one who knows the answer to that question is the man who has accepted God's offer in Christ of forgiveness and the gift of a new start. We see not yet all things—but we see Jesus crowned! There, and there alone, in Christ's conquest of the Cross, can man safely and gladly look back upon the Future.

Recent Foreign Theology.

The Ugaritic Dialect. Professor R. de Langhe, the Belgian professor whose writings on the Ras Shamra texts have been noticed more than once in these columns, has now published a short study on *The Language of Ras Shamra-Ugarit*.[1] This is an inaugural lecture delivered in the Dutch university of Nijmegen, in which he holds a visiting professorship, and it displays once more his learning and his mastery of the literature of the subject. That the Ras Shamra dialect was a variety of Semitic speech is beyond question, though it cannot be precisely identified with any of the dialects known to us. Goetze has argued for an Amorite affinity, but de Langhe contests this and maintains that it is a Canaanite dialect, in agreement with a commonly held view. Even so, he recognizes that it has some features of its own. While the rapid decipherment and interpretation of these texts is one of the romances of modern scholarship, there are still serious differences amongst scholars as to the precise meaning and interpretation of many passages, and much intensive study of many kinds must still be devoted to them. Their importance to the Biblical scholar is already clear enough, and Biblical scholarship is indebted to de Langhe, and all who like him give patient study to the basic problems which lie behind all sound exegesis.

Two Festschrifts. It is doubtful if any Old Testament scholar in the world is held in more widespread esteem than Professor Eissfeldt, of Halle, whose friends have published a volume of studies to celebrate his sixtieth birthday, under the title *Festschrift Otto Eissfeldt*.[2] It contains fourteen papers, of which two are written in English and the rest in German. Two of the papers deal with questions of textual criticism, viz. those by P. Kahle on 'The Septuagint' (summarizing some of the work published in his Schweich Lectures on *The Cairo Geniza*), and by W. Rudolph giving 'Textual Notes on Judges'; three with philology and grammar, viz. those by A. R. Johnson on 'Aspects of the use of the term פָּנִים in the Old Testament' (providing one of his usual careful and exact studies), by the editor of the volume, J. Fück, on 'Thoughts on the Method of teaching Hebrew,' and by W. Baumgartner on 'The New Biblical Aramaic Dictionary' (dealing with some of the new material which will be embodied in the new dictionary of Koehler's whose Aramaic section is in Professor Baumgartner's able hands); two with Old Testament exegesis, viz. those by A. Bentzen on 'The Death of the Petitioner in the Psalms' (dealing with some of the points at issue within the Scandinavian school, particularly concerning the cult of the dying and rising god), and by H. H. Rowley on, 'Was Amos a Nabi?' (arguing for the rendering of R. V. in Am $7^{14f.}$); one with the cult, viz. M. Haller's paper on 'Speech and Cult' (considering the place of speech and act in magic and in the cult); while the rest deal with questions that fall within the archæological field, viz. the papers of F. Altheim, on 'A New Aśoka Inscription' (treating of a recently found inscription written in the Aramaic script), C. Brockelmann, on 'Canaanite Questions' (considering some points relating to Canaanite and Ugaritic inscriptions), J. Friedrich, on 'Greek and Roman Words in Phœnician and Punic Dress' (dealing with loanwords from Greek and Latin found in the Phœnician and Punic inscriptions), A. Alt, on 'Between Heliopolis and Palmyra' (reviewing what is known of three small sites between Baalbek and Palmyra), K. Elliger on 'Sam'al and Hamath in their relation to Hattina, Unki and Arpad' (dealing with geographical and historical questions relating to the ninth and eighth centuries B.C.), and M. Noth on 'The Site of the Miracle of the Sea' (discussing the alternative traditions of the site of the crossing of the Red Sea at the Exodus). As is usual in Festschrifts, varied fare is provided for the reader, and there are few who will find nothing of interest. There is a list of the publications of Professor Eissfeldt, compiled by R. Sellheim, including all the book reviews he has written.

[1] *De taal van Ras Sjamra-Ugarit* [1948]. Dekker and Van de Vegt, Nijmegen and Utrecht.

[2] *Festschrift Otto Eissfeldt zum 60 Geburtstage dargebracht von Freunden und Verehren*, edited by J. Fück [1947]. Max Niemeyer, Halle.

In the New Testament field there can be few scholars to-day exercising a wider influence than Professor Fridrichsen, the Norwegian-born professor at Uppsala. In honour of his sixtieth birthday, too, a volume has been published, under the title *In honorem Antonii Fridrichsen.*[1] To it twenty-one essays have been contributed, of which nine are published in German, seven in French, and five in English. Of the variety and range of the articles it is impossible here to give more than the slightest impression. In the field of textual criticism A. Debrunner deals with 'Some Readings of the Chester Beatty Papyri of the New Testament,' while Bo Reicke publishes the text (with photographs) of two hitherto unpublished fragments of 1 Ti preserved in Paris. There are seven articles dealing with the Gospels, and one on the Acts, two on the Epistles, and one on the Apocalypse. Cerfaux writes on 'The Parabolic Theme in the Gospel of St. John,' studying its relation to the Synoptic use of parable; O. Cullmann on '*ὁ ὀπίσω μου ἐρχόμενος*,' studying the phrase in relation to the pseudo-Clementines and the claims of the followers of John the Baptist; J. Hering on '*Καλῶς πάντα πεποίηκεν*' in Mk 7^{37}, where he proposes to read *κυλλοὺς παντελεῖς πεποίηκεν*; G. Lindeskog on 'The Veil of The Temple,' arguing that the Synoptic reference to the rending of the Veil and the references to the Veil in the Epistle to the Hebrews have a common source; T. W. Manson on 'Mark ii. 27 f.,' where he renders 'The Sabbath was made for the Son of Man, and not the Son of Man for the Sabbath,' giving to 'Son of Man' a collective significance; W. Michaelis on 'The Source of the Johannine title Paraclete,' which he connects with the Mandæan 'Helper'; J. Schneider on 'The Composition of Jn 10'; the late M. Dibelius on 'The Conversion of Cornelius,' showing its significance for the author of Acts; R. Bultmann on 'Fragments of Confessions and Songs in 1 Peter'; C. Spicq on 'The Authenticity of Hebrews 13,' arguing that it is a postscript to the letter; E. Stauffer on '666,' arguing that it stands for Α ΚΑΙ ΔΟΜΕΤ ΣΕΒ ΓΕ, an abbreviation of *Αυτοκρατωρ Καισαρ Δομετιανος Σεβαστος Γερμανικος*. Two articles go beyond the New Testament text, viz. A. Oepke's on 'A Hitherto Unnoted Quotation from 5 Ezra,' standing in Augustine, and J. Jeremias's on a passage in the Oxyrhynchus Papyri dealing with 'An Encounter of Jesus with the High Priest.' Two others go still further afield, viz. A. J. Festugière's on 'The Epinomis and the Introduction of Strange Cults at Athens,' and A. D. Nock's on 'Word-Coinage in the Hermetic Writings,' dealing with *hapax legomena* in these texts. Of the remaining four articles, that by H. Riesenfeld offers a careful and rewarding study of the verb *ἀρνεῖσθαι*; that by W. G. Kümmel treats of 'Mythical Sayings and Cures in the New Testament'; that by M. Goguel deals with 'The Protestant Conception of the Authority of the New Testament' and seeks a satisfying view which is consistent with the results of modern scholarship; while that by J. de Zwaan on 'Hermeneutical Plus-Value' shows that since words are mere symbols they are incapable of expressing the whole truth to those who know only the symbols, just as a picture can never convey as much to one who only knows the picture as to one who has actually seen what it portrays.

In the case of both these Festschrifts the bare catalogue which is all that space here allows is quite inadequate to indicate the riches and importance of their contents.

[1] *In honorem Antonii Fridrichsen sexagenarii* (Coniectanea Neotestamentica XI) [1948]. Gleerup, Lund and Munksgaard, Copenhagen; Kr. 12.00.

Oral Tradition. As is now well known, the Scandinavian school of Old Testament scholars has in recent years greatly emphasized the place of oral tradition in the history of Old Testament literature, sometimes depreciating the place of written tradition. Professor G. Widengren, who is one of the most stimulating scholars the writer has met, has now published an examination of some of the basic presuppositions on which they have relied, under the title *Literary and Psychological Aspects of the Hebrew Prophets.*[2] Hitherto reliance has been put on the analogy of the Koran and Hadith in Islam, where it has generally been assumed that transmission was alone relied on until after the Prophet's death. This assumption is now challenged, and evidence that suras of the Koran were written within the lifetime of the Prophet, and even interpolated within his lifetime, is produced. Moreover, Widengren produces evidence that poetic passages had prose passages interpolated in them at so early a date. This is of importance for the literary criticism of the Old Testament prophets, where too commonly prose passages are rejected as spurious. In Islam Widengren shows that oral and written tradition existed side by side. He does not, however, then argue from Islamic analogy alone that the same thing must have happened in Israel centuries earlier, but having shown the untenability of the contrary argument from analogy, and having reinforced his argument by the *a priori* consideration that in a sedentary culture like that of Palestine where the art of writing had been so long known we might expect written tradition to be employed even more than in Arabia, he proceeds to marshal the evidence of the Old Testament itself for the use of written records for ancient poems and traditions, and for prophetic oracles in pre-exilic times. He thus reaches the conclusion that oral tradition and written tradition should not be treated as mutually exclusive alternatives, but that both doubtless played their part in the story of the growth of the prophetic books. This balanced conclusion seems probable and sound, and with its adoption the study of oral tradition, working alongside literary criticism in co-operation rather than in rivalry, should play an important rôle in the study of the Old Testament.

[2] *Literary and Psychological Aspects of the Hebrew Prophets* (Uppsala Universitets Årsskrift, 1948: 10) [1948]. (Lundequistska Bokhandeln, Uppsala and Harrassowitz, Leipzig; Kr. 6.00).

In the concluding section of his book Professor Widengren examines some aspects of prophetic psychology, and particularly those aspects which are to be explained in terms of parapsychology and levitation. Again his study leads him to balanced conclusions. For he finds that the so-called 'Writing Prophets' cannot be so sharply distinguished from the other prophets, and especially from the cultic prophets, as is sometimes done.[1]

H. H. Rowley.

Manchester University.

[1] Cf. Expository Times, lx. [November 1948], 54.

Contributions and Comments.

πρασιαί and πληρώματα.

It would seem that two Palestinian touches probably lie behind these two words which occur in the account of the Feeding of the Five Thousand, as we have it in Mk 6.[1] In regard to the first—πρασιαί—it proved a difficulty for some time, when we were preparing the Palestinian-Arabic version of this Gospel. It then occurred to me to ask one of our Palestinian clergy how he was accustomed to visualize the feeding, since the usual Arabic equivalents are non-committal, the general one being 'sufuf,' the ordinary word for a class in school, or a row of worshippers in the mosque—nothing like as picturesque as πρασιαί seems to have been, whatever interpretation the word may have. The clergyman at once answered the question, which was put to him in Arabic, 'Tilim tilim.' In other words 'in furrows.' Curiously enough a few weeks later, when we were having some work done on our property—levelling, which later required rolling—our old retainer told a couple of Baduin, whom he employed for the purpose, to see that, when they rolled the gravel, they were to keep straight—'tilim tilim.' It was partly this confirmation, which led us to adopt this expression in the plural in the passage in Mark. 'Atlam' and 'Sufuf' do have one feature in common—that they are meant to be (more or less) straight; and the next reference as to the seating is to the fact that the total number was arranged in groups of fifties and hundreds—presumably in rows of tens. The Bishop of Derby is surely right in his interpretation that 'orderliness' was the natural intention.[2] But the metaphor could hardly come from garden 'flower-beds' or even 'vegetable,' whereas the idea of furrows at least has the merit of being 'Palestine.' The four or five occurrences[3] of the sister word in the Old Testament, translated 'furrows' or 'furrows of the field,' support the contention of the word being a Palestinian metaphor, which might have come naturally to Peter and others, as they retold what had happened, and tried to picture the scene so that it lived again. Up the sloping hillside of green grass the great crowd looked like so many furrows. This made it easy both for the problem of distribution as for the later one of estimating the total number of guests. The metaphor is of course primarily from ploughing; but the arrangements of vines on the hillsides or the level follow the same idea.[4] πρασιαί was used in the first instance to represent an Aramaic word at the back of an idea which was rooted in Palestine; and Palestinians have always made their furrows as straight as the difficult topography of their country has allowed. If the spot where it happened is the Plain of al Batiha, the best part of three miles long, being the bed of a dry torrent or wadi, and a mile deep, there would have been room enough and to spare for all the families represented in the men, women, and children.[5]

Then πληρώματα. There is an even more sure touch of Palestine here. Moffatt translates the various passages as follows:

Matthew: 'They picked up the fragments left over and filled twelve baskets with them.'

Mark: 'The fragments of bread (and of fish)[6] which were picked up filled twelve baskets.'

Luke: 'What they had left over was picked up, twelve baskets full of fragments.'

John: 'They . . . filled twelve baskets with pieces of the five loaves left over from the meal.'

Possibly the first question is whether the κλάσματα (common to all four Evangelists) were over from our Lord's breaking, or from the people's eating. We should also need to ask who had the baskets. It is most difficult to think that each apostle would have been provided with a basket. On one occasion they even forgot to take a supply of bread in the boat; and they would appear to have been in very much the same 'boat' on this occasion. Further, after the very strict injunctions not even to take a πήρα on their missionary tour, is it likely that they would each have had a κόφινος?[7] The Arabic is 'salla,' the same that occurs in the Hebrew of Gn 40[16] for a bread basket. 'Salla' is the usual word to-day for a market basket. We no longer need it for bread in modern Jerusalem, for that is delivered by the baker's van. It is also the word used for baskets used in archæological digs—not too big and not too small in this latter case; and obviously a cheap type which have a history behind them. There are a few other observations. Jesus had been breaking up the loaves and handing them out

[1] 40. 43.

[2] Rawlinson, *The Gospel according to S. Mark*, 87.

[3] Job 31[38] 39[10], Ps 65[11], Hos 10[4] 12[11]. *H.D.B.* ii. 73*b*.

[4] Swete, *ad loc.*

[5] Mt 14[21].

[6] Brackets ours.

[7] Bread was also forbidden, hence no need for a κόφινος!

to His helpers for some time; and, as host at a Palestinian meal, He would prepare more than seemed needful at the moment; that would be ordinary hospitality to His guests. What was not wanted, therefore, would become apparent at the end of the meal; and Philip was there ready to make the estimate of the κλάσματα just as he had been ready to estimate the lowest cost at which the crowd could have been fed.[1] This brings us to the point as to whether the Palestinian attitude would ever have been to leave pieces lying on the ground. That would have been unforgivable in a grateful eater. Good bread is thoroughly appreciated and valued. A passer-by will likely pick up a piece of bread lying on the ground or dropped by accident, and place it on the wall. Once more is not Turner then right in making πληρώματα mean 'the complement of twelve baskets?'[2] Behind the Greek word there lurks an accusative of measure or specification. Possibly Matthew's πλήρεις has the same connotation. Moffatt's translation in Mark should read 'would have filled twelve baskets.' We are thinking not of 'twelve baskets full,' but of 'twelve basketfuls.' Oranges are reckoned to-day by the 'fellahin' pickers in terms of 'basketfuls' rather than in weights and measures. You buy little 'basketfuls' of figs or mishmish from the villagers off the trees, and leave the basket for the next comer's use in the same way.

ERIC F. F. BISHOP.

Thabor, Jerusalem.

Bishop Jebb.

A neglected Biblical Scholar.

MUCH deserved credit has gone to Bishop Lowth for his epoch-making book, *De Sacra Poesi Hebraeorum*, first published at Oxford in 1753. In it he propounds his theory, now generally accepted, of *parallelismus membrorum*. Not quite so well deserved is the credit which has gone to the late Professor Burney for his application of this theory to the poetry of our Lord (*The Poetry of our Lord*, Oxford, 1925).

This credit ought to go to the half-forgotten John Jebb. Jebb was born in Drogheda in 1775 and died Bishop of Limerick, Ardfert, and Aghadoe in 1833. Like the majority of bishops in his own day he was often away from his diocese. Nevertheless his absenteeism is somewhat mitigated by his scholarly labours. Most commendable was his perseverance which enabled him, after losing the power of his right hand, to learn to write with his left hand, and that most legibly. Amongst his several volumes he published in 1820 *Sacred Literature*. In it he applies Lowth's fundamental thesis to the words of Jesus. He sees in them Lowth's *parallela antitheta* and *parallela synthetica*. With the *parallela synonyma* he quarrels. A better name he affirms would be Cognate Parallelism. And as a proof of this he instances Mk 4[22]:

> For there is nothing hid save that it should be manifested,
> Neither was anything made secret, but that it should come to light.

In addition to Lowth's three categories he adds two other characteristics in one of which he again anticipates Burney. He suggests that we can also see in the Bible a form of Introverted Parallelism[3]: 'These are stanzas so constructed that whatever be the number of lines the first line shall be parallel with the last: the second with the penultimate, and so throughout, in an order that looks inward, or to borrow a military phrase, from flanks to centre.' He instances Ps 123[1. 2].

> Unto thee do I lift up mine eyes,
> O thou that dwellest in the heavens;
> Behold, as the eyes of servants to the hands of their masters,
> As the eyes of a maiden to the hand of her mistress,
> Even so look our eyes to Jehovah our God, until he have mercy upon us.

Then, with his friend, Alexander Knox, he came to the conclusion that in the Bible we can see 'the law of climax, or of the cognate or gradational parallelism, as a fundamental feature of the hebraic manner of composition.'[4] His instance of climatic parallelism is taken from Rev 22[11]:

> He that is unjust, let him be unjust still
> And he that is filthy, let him be filthy still:
> And he that is righteous, let him be righteous still
> And he that is holy, let him be holy still.[5]

As none of the readily accessible authorities[6] give this credit to Jebb, justice would seem to demand at least an acknowledgment.

FREDERICK BUSSBY.

Bournemouth.

Camels' Feet in the Vulgate Text of Genesis xxiv. 32?

IN the textual criticism of the Latin Vulgate the evidential value of St. Jerome's personal characteristics of style has sometimes been overlooked. An interesting example is provided by his translation of Gn 24[32]: 'Deditque paleas et faenum et aquam ad lavandos pedes camelorum et virorum qui venerant cum eo.' From the thirteenth century at least this has been misunderstood in two ways, first by joining the words '*ad lavandos pedes camelorum*,' and secondly, by the assumption that there is no reference to Abraham's steward. So understood the version would depart doubly from the Hebrew, which reads (R.V.): 'he gave straw and provender for the camels, and water to wash his feet and the men's feet that were with him'; similarly the LXX. The

[1] Jn 6[7] (Mk 6[37]).
[2] *S.P.C.K. Commentary*, iii. 72.
[3] *Sacred Literature*, 53.
[4] Forster, *Life of Bishop Jebb* [1837], 146.
[5] Forster, *op. cit.*, 145.
[6] *E.g.*, Duhm, 'Poetical Literature,' in *Encyclopædia Biblica*; Budde, 'Poetry' (Hebrew), in Hastings, *Dictionary of the Bible*; Gray, *The Forms of Hebrew Poetry*; Theodore Robinson, *The Poetry of the Old Testament*.

learned William de Mara wrote in his *Correctorium* in the thirteenth century: 'Why does he start with washing the camels and has nothing about the principal servant?'[1] E. C. Burkitt wrote: 'I cannot repress my conviction that *pedes camelorum* is due to St. Jerome himself,' but 'obviously something is wrong, for one does not [I believe] wash camels' feet at all . . . and of Abraham's own servant's wants no mention is made.'[2] And *The Bible in its Ancient and Modern Versions* again rightly attributing the words *pedes camelorum* to St. Jerome considers it 'a delightful example' of a blunder.[3] Dom Quentin, on the other hand, attributes the supposed blunder to a copyist, and as it is found in all the manuscripts with the single exception of a correction in one of the ninth century, he finds in it a proof that all our manuscripts derive from a common archetype. He therefore corrects the text to *pedes eius*.[4] But Father Vaccari, of the Biblical Institute at Rome, has shown that the manuscript tradition has faithfully preserved St. Jerome's own version and that the misunderstanding has arisen through joining together in sense the words *pedes* and *camelorum*.[5] It was a trick of Jerome's style to join together subjects in one group, predicates or objects of a verb in another. Thus he writes of our Lord's appearance to the Apostles: 'Manus et latus obtulit clavis et lancea vulneratum.'[6] Here *clavis* is to be understood with *manus*, and *lancea* with *latus*. Or again: 'Apud Latinos Hilarius Pictaviensis et Eusebius Vercellensis episcopi Origenem et Eusebium transtulerunt.'[7] Jerome does not mean that both Hilary and Eusebius of Vercelli translated the commentaries on the Psalms of both Origen and Eusebius of Cæsarea, but that Hilary translated that of Origen and Eusebius that of his namesake. This is clear from Jerome's notices of the two writers in his book *De Viris Illustribus*.[8] These and similar examples[9] show that from the pen of St. Jerome, or rather from his dictation, 'dedit paleas et faenum et aquam ad lavandos pedes camelorum et virorum qui venerant cum eo' is to be understood so that *paleas et faenum* is joined in sense with *camelorum* and *aquam ad lavandos pedes* with *virorum*. Instead of the genitive *camelorum* the dative might have been expected. But this too accords with Jerome's usage. Solomon's officials according to the Vulgate, 3 K 4^{28} (Heb 5^{8}) 'hordeum quoque et paleas equorum et jumentorum deferebant in locum ubi erat rex.' In both texts the genitive represents the preposition *lamed* in the Hebrew.

Lastly there remains the criticism that the text handed on in the codices has no reference to Abraham's principal servant. Actually in Jerome's style as in similarly phrased Greek 'virorum qui venerant cum eo' means 'his and his companions.' Hushai's feigned advice to slay not only David but all his followers (2 S 17^{12}), 'Of him and of all the men that are with him we will not leave so much as one' (R.V.), is translated by Jerome 'non relinquemus de viris, qui cum eo sunt, ne unum quidem.' As David is here included in 'de viris qui cum eo sunt,' so is Abraham's chief servant in 'virorum qui venerant cum eo.'[10] This is rather a long disquisition on what is in itself rather a small point, but it not only raises some points, which, I trust, are of interest, but also sounds a note of warning in questions of textual criticism.

EDMUND F. SUTCLIFFE.
Heythrop College, Oxon.

Spatial Imagery in New Testament Teaching about the Kingdom of God.

AN outstanding example of this appears in Lk 10^{9} and 10^{11}. Our Lord bade the seventy announce to the inhabitants of each town that the Kingdom of God had come to them. Even if the townsfolk rejected the message of the seventy, it would still be true that the Kingdom had come to them. It had come right up to them, but they let it pass from them. They did not enter the Kingdom. The Kingdom did not enter them. It was a case of the greatest nearness rather than of arrival. And it was nearness not in the time sense, as in the words, 'The time is fulfilled, and the kingdom of God is at hand.' It was a case of nearness in opportunity. The Kingdom came to them. But they received it not.

W. POWELL.
West Haddon, Rugby.

[1] Quoted by Dom Henri Quentin in his recension of *Genesis* [Rome, 1926], 241.

[2] *Revue Bénédictine*, xxxix. [1927] 255 f.

[3] Oxford, 1940, p. 122, n. 1. The same note speaks of the Benedictine recension as 'the official Vulgate.' It is true that the recension was undertaken at the request of authority, but the edition now in course of publication is not itself official.

[4] *Mémoire sur l'Etablissement du Texte de la Vulgate* (=*Collectanea Biblica Latina*, vi.) [Rome, Paris, 1922] 489: 'La Clémentine a corrigé *pedes eius*, avec raison; l'hébreu, le grec, l'ancien latin, l'économie générale de la phrase et les convenances même interdisent en effet d'attribuer une pareille erreur à saint Jérome: mais elle prouve que tous nos manuscrits remontent à un archétype commun.' The one exception to the otherwise complete unanimity of the manuscripts is *Sangermanense parvum* (*Gep*)=MS. 11937 Bibl. Nat. Paris. Burkitt also writes: 'This verse is the strongest single proof that our MSS are all derived from a single faulty codex' (*loc. cit.*, 256).

[5] Alberto Vaccari, S.J., 'Ad lavandos pedes camelorum?', in *Biblica* vii. [1926] 439–443.

[6] *Epist.*, 120, ad Hedibiam, n. 7, *PL* xxii. 991.

[7] *Epist.*, 112, ad Augustinum, n. 20, *PL* xxii. 929.

[8] Numbers 96 and 100, *PL* xxiii. 697, 699.

[9] To the examples collected by Vaccari may be added the following. 'Apostolus praecipit velari capita in ecclesiis feminarum propter angelos' (*Comm. in Matt.* on $18^{10f.}$, *PL*, xxvi. 130B); 'Scintilla statim ut apparuerit, exstinguenda est, et fermentum a massae vicinia semovendum, secandae putridae carnes, et scabiosum animal a caulis ovium repellendum, ne tota domus, massa, corpus, et pecora, ardeat, corrumpatur, putrescat, intereat' (*Comm. in Gal.* on 5^{9}, *PL* xxvi. 403B).

[10] A. Vaccari, S.J., 'Viri qui venerant cum eo,' in *Biblica*, viii. [1927] 94 f.

'The Son of Mary' (Mark vi. 3).

WHY no mention of Joseph? Says Turner: 'Obviously Joseph was dead.' I had always made the same assumption until the other day, when teaching a class of Ordinands here, I discovered that the words had an entirely different meaning for them. In all their tribes, to call a man 'Son of so-and-so (a woman)' is a customary and deliberate insult; and *their* assumption had been that the Jews, knowing something of the circumstances of Jesus' birth, had intended to insult Him by calling Him 'Son of Mary.' It would be interesting to know if Semitic peoples have the same custom; if so, then this passage would obviously link on to later tales of Jesus' illegitimacy, and perhaps provide an early piece of evidence for the Virgin Birth.

J. K. RUSSELL.

C.M.S. Buwalasi College, Mbale, Uganda.

Entre Nous.

The Cross Over Asia.

Bishop Stephen Neill is described on the title page of his book, *The Cross Over Asia* (Canterbury Press; 8s. 6d. net), as Assistant General Secretary of the World Council of Churches. In view of the meeting appointed to assemble at Amsterdam in August of last year, when the World Council was inaugurated, he was chosen as its representative to make personal acquaintance, as far as possible, with the Churches of Eastern Asia. This was a first step toward bringing those somewhat isolated Churches into closer fellowship with their sister Churches in the West, and so toward making more real in days to come the unity of the World Church. Bishop Neill was well fitted to be such an ambassador. He has had experience as a missionary and a bishop in India. He is described on the dust cover of this book as 'personal representative of the Archbishop of Canterbury,' and his relation to all the Churches is one of large-hearted understanding and deep sympathy with their missionary aims. Even in three months it was possible for him to visit by air twelve great centres of population in Asia, beginning with the Philippines and concluding with India. Now, by means of this report, he lets us share with him some of the impressions that he gained from this survey. There is very much that is revealing and inspiring in his narrative. It is a progress report of what has been achieved in these lands of the East and should prove deeply interesting to every one who is watching for the coming of the Kingdom of God.

It is not possible in this review to do more than give a few glimpses of what appears to this 'sky-flier' of the difficulties to be overcome and the hopes that beckon us on. What does he tell us, for example, for our guidance about China? 'There is a curious contrast between the Church in China and that in Japan. . . . Many of the works of Karl Barth have been translated into Japanese, not a single one, so far as I could learn, has appeared in Chinese. . . . The very word "theology" set up strangely negative reactions in the minds of most of those with whom I was talking. To them this word implied the acceptance of traditional biblical thought-forms, meaningless in relation to actual situations and problems in China.' That is a situation not unknown among ourselves to-day. How should it be met in China? That needs to be carefully thought out, and no doubt Bishop Neill is right in saying this at least, 'Send good theologians to train for the ministry.'

Of Korea most of us know very little except that it seems to be in dire peril between the Communists in the north and the anti-Communists of the south, large numbers of whom are Christians. To many of these simple and sincere Christians it seemed, Bishop Neill tells us, that they must refrain from voting on their first election day (last May) because the election was to be held on Sunday. Many of our fathers would have felt so too; and 'there is just a little danger,' Bishop Neill tells us, 'of Korea becoming pietistic.' The Church in Korea is very largely Presbyterian, and we are told 'John Calvin would have been quite at home with them and have recognized in them the Presbyterian spirit at its best.'

Something must be said of what Bishop Neill saw in that land of mystery, so full of possibilities of good and evil, Japan. An Indonesian minister remarked quite spontaneously, 'You don't mean to say that there is a Christian Church in Japan.' This seemed to him something contrary to nature. Bishop Neill considers that there is 'a certain indecency in the question that every one is asking whether the Emperor will become a Christian.' But of the Japanese people he says that among them the Christian enterprise is very weak. 'The danger is that regret may be mistaken for repentance and that deliverance may come only on superficial levels.' 'It seems that at present the imperial family turn more readily to the Quakers than to any other Christian group.'

In this connexion Bishop Neill has another story that deserves to be quoted. He was discussing this subject with the Japanese Bishops when they all with one voice began to talk of Father Kelly of Kelham who for three years, many years ago, was a missionary in Japan. 'Give us,' the Japanese Bishops said, 'another Father Kelly. Even if the students don't understand a word he says, they will get from him something that will last them all their lives.' Father Kelly never learned a word of Japanese,

says Bishop Neill, 'yet he was able to leave on the Church of Japan such an imprint.' The reviewer remembers talking of Japan with Father Kelly thirty years ago after his return to this country. He was full of confidence that Japan was then about to turn as a nation to Christ. Then, looking at his Protestant interlocutor he said—perhaps with a twinkle—'Of course I don't believe in individual conversion.' Thirty years have passed, but Japan is still groping and in deeper shadow than ever. Not a defeat in war will win that land to the Christian faith but the life and witness of such men as Father Kelly, whether they be Catholic or Protestant.

NICOL MACNICOL.

Ilico on 'The Apocrypha.'

In *The British Weekly* for 27th January, Ilico writes of 'The Apocrypha': 'The Apocrypha consists of those Jewish writings which are found in the Septuagint, that is, the Greek translation of the Old Testament but, not being written in Hebrew, are not strictly part of the Hebrew Bible. These writings were translated by St. Jerome and were thus part of the Christian Latin Bible in the West (as they are part of the Greek Bible of the East), but they were rejected by the Reformers as uncanonical. We may say, then, that the Apocrypha is no part of the Protestant Bible, but is part of the Bible of the majority of Christians. On a show of hands the Apocrypha is part of the Bible, but Protestants say No. Why? And who is to decide the issue? . . .

'If it be said that some of the Apocrypha does not represent a very high level of religious insight, might not the same be said of parts of the Old Testament? I, who was brought up in the Protestant tradition, and who do not, I think, possess any copy of the English Bible in which the Apocrypha is bound up, am by every natural feeling disposed to say that somehow the Apocrypha is on a lower level than the books of the Old Testament, but I find it hard to justify my prejudice to my reason. It may well be that nothing in the Apocrypha is comparable to the writings of the prophets of Israel; but then there is much in the Old Testament besides the prophets.

'But if we are willing to include the Apocrypha, one may ask, why stop at the Apocrypha? Why not include the other Jewish pre-Christian writings contained amongst the so-called "Pseudepigrapha"? Indeed, is not the Book of Enoch, which is not even in the Apocrypha, quoted as Scripture in the New Testament? And if the Old Testament Scriptures may be enlarged, why not the New Testament also? 1 Clement is a Roman Church letter of the first century; why should 1 Clement be excluded from the Christian New Testament when a much later document, 2 Peter, is included? If 2 Peter was included because it was supposed to have been written by the Apostle Peter, should not the matter be reconsidered?

'This is a very puzzling theological issue. It is, perhaps, of no immediate practical importance. There are plenty of "apocryphal" Gospels or fragments of Gospels known to us, but no one to-day would for one moment suggest that any one of them has any claim to be set beside the Four Gospels of our New Testament. The spiritual judgment of the Church decided that long ago, and we should all emphatically confirm that judgment.

'Indeed, the so-called *Apocryphal New Testament*, which M. R. James translated and edited for the Oxford Press in 1924, can be omitted by all non-specialist Christians with little loss. But the Apocrypha of the Old Testament stands on a different footing. It is essential for the filling up of what is called "the gap between the two Testaments." It must be studied for the understanding of the New Testament; it contains some of the deep spiritual intuitions of the Old Testament Church; it contains part of the record of the Acts of God in the history of Israel. I do not venture here to express a judgment upon the ultimate theological question of the canon, but it would be very desirable that all those who are given to the study of the Scriptures should possess a copy which contained also the Apocrypha.

'I conclude with some sentences from the translation of the Apocrypha in Coverdale's Bible of 1535: "whosoever thou be that readest Scripture, let the Holy Ghost be thy teacher, and let one text expound another unto thee. As for such dreams, visions and dark sentences as be hid from thy understanding, comnit them unto God, and make no articles of them; but let the plain text be thy Guide and the Spirit of God (which is the author thereof) shall lead thee in all truth."'

Kagawa.

Dr. Peel in his Notes by the Way in *The Christian World* tells of one of his Christmas cards which 'gave me what I am sure was a salutary shock. . . . Few Christmas cards can have preached so pointed a sermon.' It quoted Kagawa's words:

I read
In a book
That a man called
CHRIST
Went about doing good.
It is very disconcerting
To me
That I am so easily
Satisfied
With just
Going about.

Erratum.

In the February issue, page 136, column 1, Θεός was unfortunately misprinted Θεύς.

Printed in Scotland by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, King's Gate, Aberdeen, Scotland.

READ AT HOME
for a London University
B.A. or B.D. DEGREE

In your leisure hours you do a certain amount of serious reading. But is this reading haphazard or is it *planned*? Has it a *definite objective*? Why not read with a view to crowning your efforts with a B.A. or B.D. Degree? Quite apart from other (and perhaps more material) advantages, the work of preparation will widen your outlook and keep you abreast with modern studies.
In recent years many Ministers have taken Degrees by reading at home in their leisure hours under the experienced guidance of Wolsey Hall tutors.

LONDON B.D.: HEBREW NO LONGER COMPULSORY
Under the latest Regulations candidates may now obtain a *Pass* at B.D. without offering Hebrew, but this subject is still compulsory for those seeking Honours. If you are interested please mention B.D. when writing for Prospectus.

Open to all

You need not go into residence or attend any lectures. All that is necessary is to pass three exams., Matriculation (or, if you are over 23, the *shorter* Special Entrance —see below), Intermediate, and Final; you may read for these at home without interfering with your pastoral work.

Special Entrance Examination

Anyone over 23 who intends to read for a London Degree may take the Special Entrance, instead of the Matriculation Examination. Only four subjects need be presented, and these may generally be chosen from among those to be taken for the higher exams. Mathematics is not compulsory. Over 1,400 Wolsey Hall Students have passed this examination.

Wolsey Hall Postal Courses

for the above examinations are prepared and individually conducted by a staff of more than 90 University Graduate Tutors. These Courses comprise Lessons, Test Papers, Model Answers, correction of your work and solution of *all* difficulties by your tutors. A Guarantee is given that in case of failure, tuition will be continued *free*.

● *Write (mentioning examination or Degree) for Prospectus, post free from C. D. Parker, M.A., LL.D., Director of Studies, Dept. GE 20,*

Wolsey Hall, Oxford

Distinctive Printing
WILL ALWAYS APPEAL!

We shall be pleased to submit suggestions for your **PRINTING** and **PUBLICITY REQUIREMENTS**

Write for particulars now to

MORRISON & GIBB Ltd.
PRINTERS • • *BOOKBINDERS*
TANFIELD, EDINBURGH

W. & A. K. JOHNSTON Ltd.
LITHOGRAPHERS • *MAP PRINTERS*
EDINA WORKS, EASTER ROAD, EDINBURGH

T. & T. CLARK

AN INTRODUCTION TO A CHRISTIAN PSYCHOTHERAPY
Rev. J. A. C. MURRAY, B.D.
'Deals with the correlation of modern psychological knowledge and Christian teaching, and their joint bearing on the treatment of disease and the establishment of spiritual health . . . of very great value to all actively engaged in the ministry—and also to physicians.'—*Life and Work.*
Second Edition. 11s. 6d. net.

HUMANISM AND CHRISTIANITY
Rev. Principal W. S. URQUHART, D.Litt., D.D., D.L., LL.D.
'A notable contribution to a Christian philosophy.' *London Quarterly Review.*
An outstanding book on philosophical theology.' *British Weekly.*
The Croall Lectures. 12s. 6d. net.

EPHESIANS AND COLOSSIANS
(*International Critical Commentary*).
Prof. T. K. ABBOTT, D.Litt.
Again available. 16s. net.

OUTLINES OF THE LIFE OF CHRIST
Prof. W. SANDAY, D.D., LL.D.
Again available. 10s. net.

38 GEORGE STREET :: EDINBURGH, 2

TERTULLIAN'S TREATISE AGAINST PRAXEAS

By E. EVANS 21s.

The Treatise against Praxeas is an important work of Tertullian which has for some years been readily available in English. This is an edition of the Latin Text fully annotated, and with a new translation appended. It is designed for students, and should be a valuable contribution to the resources of scholarship.

ELIZABETH'S FIRST ARCH-BISHOP

By F. J. J. SHIRLEY 2s.

Some years ago Mr. J. C. Whitebrook wrote an essay on *The Consecration of Matthew Parker*. Canon Shirley, the Headmaster of King's School, Canterbury, in considering the validity of Mr. Whitebrook's conclusions, has reviewed certain facts bearing upon Archbishop Parker's Consecration which appear to have escaped attention.

(*Published for the Church Historical Society*)

ROYAL PEARL

The Life and Times of Margaret Queen of Scotland

By A. M. D. HENDERSON-HOWAT 10s. 6d.

The life of St. Margaret and the age in which she lived is a worthy subject for the pen of a biographer. Mrs. Henderson-Howat combines the research of the scholar with the imaginetive insight of the novelist, and the result is a ray of light shed on a personality all too little known.

THE CROSS, THE CHURCH, AND THE WORLD

By H. HENWOOD 2s.

A series of addresses on the Seven Words from the Cross. Each Word is shown to have the greatest relevance to the world situation to-day, but the message has to be applied to the world by the Church.

THE BIBLE

By C. F. EVANS 1s. 3d.

This book, specially written for Discussion Groups, provides a stimulating introduction to the Bible, which many people, without any technical knowledge or learning of any kind, will find very valuable.

NOTES ON THE GOSPEL ACCORDING TO ST. MARK

By J. E. FISON 1s. 3d.

This is a reprint, slightly adapted for general use, of a short commentary upon St. Mark which proved itself of immense value during the War as a means by which the substance and immediacy of the second Gospel could be conveyed to men in the Forces.

S.P.C.K.

NORTHUMBERLAND AVENUE
LONDON, W.C.2

NEW BOOKS

ESSENTIALS OF DEMONOLOGY

A Study of Jewish and Christian Doctrine: Its Origin and Development.

By EDWARD LANGTON, D.D. **15s.** *net.*

The study of Demonology is something new in modern Christian Theology. Written in lucid and non-technical language it will appeal to the general reader who is interested in religious questions of special importance and value to all students of the Bible and of theology. With a foreword by Dr. C. Ryder Smith. (*Illustrated*).

THE ROMANCE OF NEW TESTAMENT SCHOLARSHIP

By WILBERT F. HOWARD, M.A., D.D. **7s. 6d.** *net.*

In these Drew Lectures, the work of representative groups of scholars is considered to show how our present study of the New Testament has been enriched by the researches of great men of former generations. This approach will help the young student to-day and the book will lead to sound and scholarly study of the New Testament.

of all Booksellers

LONDON: THE EPWORTH PRESS

GATEWAY HANDBOOKS OF RELIGIOUS KNOWLEDGE

An Important Announcement

Just Published *Order now!*

No. 1 THE RELIGIONS OF THE WORLD

By GODFREY E. PHILLIPS, M.A., D.D.

First of a new series of popular Handbooks. Edited by Dr. BASIL YEAXLEE, C.B.E., M.A., B.Litt., of special value to teachers and lecturers, pupils in upper forms, and students in training colleges.

Price 6*s. net.* (*postage* 2*d.*)

THE YARNS SERIES—*reprinted at last!*

An invaluable series of books for graphic and vivid Biographies for Teachers. Thousands sold every year, eight titles *now all in print.*

Yarns on Christian Torchbearers, Yarns on Social Pioneers, More Yarns on Social Pioneers, Yarns on Servants of the Church, Yarns on the Human Quest, Yarns on Women Pioneers, Yarns on Christian Pioneers, More Yarns on Christian Pioneers.

Price 1*s.* 6*d. each* (*postage* 2*d.*)

TEACHERS OF TO-DAY.

The Popular Quarterly. Edited by ERNEST H. HAYES

The March–May issue contains stirring articles and news reviews, including "Improving Human Relationships," "Education and Conscription," "Miracles, are they a teaching problem?" etc.

Direct post paid subscription, 2*s.* 4*d. for* 1 *year,* 4*s.* 6*d. for* 2 *years, single copies,* 7*d.*

THE RELIGIOUS EDUCATION PRESS LTD.
Wallington, Surrey

THE EXPOSITORY TIMES. *Registered for Transmission by Canadian Magazine Post.* 1929, *at the Post Office, Boston, Mass., U.S.A.* *Entered as Second-Class Matter 15th March,*

PUBLISHERS—T. & T. CLARK, 38 GEORGE STREET, EDINBURGH, 2 *Annual Subscription, including postage,* 16*s.* 6*d. net.*

AGENTS—WILLIAM DAWSON & SONS LTD., LONDON, E.C.4. CHARLES SCRIBNER'S SONS, NEW YORK, U.S.A.

ADVERTISING DEPARTMENT—KING'S GATE, ABERDEEN. *Rates—£7. 7s. per page; smaller spaces pro rata. 'Copy' to be received not later than the 6th of the previous month.*